



CHRISTIANITY TODAY

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HENRY R. VAN TIL

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EDITORIAL:

The Task of Christian Educators



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The Relation of Religion and Culture

HENRY R. VAN TIL

It is more correct to ask what the role of culture is in religion than to put the question the other way around. For man, in the deepest reaches of his being, is religious; he is determined by his relationship to God. Religion, to paraphrase the poet's expressive phrase, is not of life a thing apart, it is man's whole existence. John A. Hutchison comes to the same conclusion when he says, "For religion is not one aspect or department of life beside the others, as modern secular thought likes to believe; it consists rather in the orientation of all human life to the absolute" (*Faith, Reason and Existence*, p. 211). Tillich has captured the idea in a penchant line, "Religion is the substance of culture and culture the form of religion" (*The Protestant Era*, p. 57).

The Westminster Shorter Catechism maintains at the outset that man's chief end is to glorify God and to enjoy him forever. However other-worldly this may sound to some, Presbyterians have interpreted this biblically to mean that man is to serve God in his daily calling. This service cannot be expressed except through man's cultural activity, which gives expression to his religious faith. Now faith is the function of the heart, and out of the heart are the issues of life (Prov. 4:23).

THE WHOLE OF LIFE

From the secularist's point of view, the religious interest of man, although it may be conceded to be important, is merely one of his interests in life. Therefore, from his point of view, to define man in terms of this relationship is arbitrary. For, although man is undeniably concerned with God (the numinous realm), he is also related to nature and to the whole world of the spirit. The answer to this view is that man in all his other relationships is engaged within the cosmos; to use Solomon's telling phrase, man is busy in his culture *under the sun* (Eccl. 1:3). But man's relationship to God, according to Scripture, is trans-cosmical and supratemporal. For God is not only immanent in the world,

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he also transcends creation and time, giving man the promise of fellowship with him in eternity. The religious relationship is not terminated by death, as is the marital relationship, in which the partners promise their troth "till death do us part." In his presence is fullness of joy; this is the blessed promise of Christianity. Whereas death ends all of our works and our relationships *under the sun*, it is at the same time the transition into the stage of fulfilled communion of which David testifies, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form" (Ps. 17:15), "And I shall dwell in the house of Jehovah for ever" (Ps. 23:6). Paul testifies that for him to live is Christ, but to die is gain (Phil. 1:21).

It is quite true, of course, that one may abstract one aspect of man as a *Gegenständ* (object) for scientific purposes and speak of the biological, psychological, social, historical, juridical, economic, aesthetic, moral or pistical (from Greek *pistis*, faith) functions of man. However, none of these properly define man. He is more than any and more than all of these combined, for underneath and within these aspects there is the principle of unity that integrates the whole being as personal. That core of man's being, that irreducible center, that concentration point of all man's functions which transcends time is called the "heart" according to Scripture (Prov. 4:23; 23:26). The heart, in this biblical usage, is the religious root of man's existence, it is the fullness of one's personality. Thinking is merely one of the many expressions of human nature; it is one of the issues of life, of which Scripture says that they are all out of the heart; hence the heart must be kept above all that is to be guarded. Dr. Kuyper calls the heart the mystic root of our existence, that point of consciousness in which life is still undivided.

GOD AND THE HEART

Scripture's testimony on this point is abundant. When the Lord through the prophet Joel calls on his people to repent, he says, "rend your heart, and not your garments, and turn unto Jehovah your God" (2:13); when David prays for the renovation of his whole being to remove the grievous wound of sin, he cries

out in anguish of soul, "Create in me a clean heart, O God; And renew a right spirit within me" (Ps. 51:10). In the New Testament, when our Lord wanted to indicate the fullness of man's corruption, he says to his disciples that the evils of fornication, murder, thefts, *et cetera* come out of the heart (Mark 7:20-23). Paul assures us that a man believes with his heart unto righteousness (Rom. 10:10). The writer of the letter to the Hebrews warns against the evil of apostasy, which again is a heart problem: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God" (Heb. 3:12). When Scripture speaks concerning the basic religious relationship of man to God, both in sin and salvation, it emphasizes that the undivided unity, the center of man's existence, can only be found in his heart.

Since religion is rooted in the heart, it is therefore totalitarian in nature. It does not so much consummate culture as give culture its foundation, and serves as the presupposition of every culture. Even when faith and its religious root are openly denied, it is nevertheless tacitly operative, as in atheistic communism. A truly secular culture has never been found, and it is doubtful whether American materialism can be called secular. Even communism, like nazism, has its gods and devils, its sin and salvation, its priests and its liturgies, its paradise of the stateless society of the future. For religious faith always transcends culture and is the integrating principle and power of man's cultural striving. Kroner stresses the subjective side of religion when he says: "Since faith is the ultimate and all-embracing power in the human soul, nothing whatever can remain untouched by it. The whole personality is, as it were, informed by one's faith" (*Culture and Faith*, pp. 209, 210). Therefore, religion has the power of integrating man's culture through his faith, because it rises above all culture, it being no part of culture as such, but the mystical experience of apprehending God in the relation of the covenant.

CULTURE AND CULTUS

Religion, is then to be distinguished from but not separated from culture. Just so it is with cultus, in which man's religious aspirations come to expression in acts of worship, prayer, and praise. Culture and cultus are the two streams that proceed out of man's religious experience; they together constitute his activity under the sun. The common designation of our acts of devotion is called worship, but the anthropologists usually employ the more technical term, "cultus." For purposes of parallelism and symmetry the term is here employed as the counterpart of culture. Our Reformed Fathers, who employed the Latin, made their motto, *ora et labora* (pray and work), while we usually speak

of worship and work, to divide the activities of life. Sunday is set aside for worship, both individually and collectively; but "six days shalt thou labor and do all thy work!" Scripture leaves no room for the idea that worship is not well pleasing unto the Lord. Let the reader but remember the Psalms of David, the devotions of Jesus and his apostles and, lastly, the worship of the redeemed in heaven. To say that God, the Lord, does not demand worship of his creature, but only service is altogether contrary to the Scriptures and the spirit of religion. Religion, then, has these two aspects, indeed, not mutually exclusive inasmuch as one may well pray and sing while working with his hands. This is the essence of true religion; faith must inform one's whole being. To restrict religion either to acts of worship, or to deeds of service, is to break asunder what God hath joined together; for God, the Lord, demands both worship and work. Religion consists of cultus and culture.

The religious relationship, which is trans-cosmic and so transcends time, while including all of a man's historical existence, is beyond logical analysis. It is the one fundamental presupposition of all man's reasoning, but is itself beyond logical apprehension since our existence in the covenant with God is as such unfathomable and is a matter of being, not of function. Therefore, the religious foundation of life makes philosophy possible and is not itself a philosophical question, for it lies beyond the border of philosophical investigation. It is only in his religion, through faith, that man knows himself and his calling in relation to God. Self-consciousness presupposes God-consciousness.

THE WRONG TURN

Apostate religion is the result of fear (anxiety) which characterizes the life of apostate man. This is clearly seen in the case of Cain after he had murdered his brother Abel. Apostatizing mankind, with its pseudo religion, tries to ward off evil and safeguard life by many sacral ceremonies. Thus the whole of the realm of the sacred becomes functional and is brought under the category of the cultic, under sacerdotal jurisdiction. Thus the distinction between religion and culture is obliterated, since every activity of life assumes cultic proportions and significance. Hence the ubiquity of the witch-doctor.

Since the church, or some form of organized religion, usually has charge of all cultic practices, the dire result in history has been that all of life falls under the hierarchical aegis. When, in the providence of God, the Gospel is preached in a primitive culture in which this cultic totalitarianism obtains, it is most difficult to deliver such a culture from sacerdotal influences and to teach the distinction between the spiritual relationship which is true religion and the cultic ob-

servance which is an external manifestation of religion. The medieval Church exercised such control over the whole life of its members through the priesthood, and it took the Protestant Reformation to break the stranglehold of the hierarchy in the Western world.

On the other hand, the danger of secularism, the denial that religion is significant for the whole of life, separating certain areas to which religion has no access, is equally false and pernicious. It constitutes a threat to modern culture and is essentially a false religion. This is the fault of those who tear the sacred robe of life into sacred and profane, and proceed to shut God and his claims out from the latter. This is the sin of Esau, of whom we read that he was a profane person (Heb. 12:16), since he sold his birthright for a mess of pottage. Calvinism has ever maintained that God has a claim to man's whole being. Religion, for the Calvinist, is a radical venture since it controls the root of man's existence and from thence permeates his whole functional world. Religion, as such, is pre-functional, and man's cultus is but one function of that religion, under the administration of the Church.

FALSE RELIGION AND CULTURE

The radical, totalitarian character of religion is such, then, that it determines both man's cultus and his culture. That is to say, the conscious or unconscious relationship to God in a man's heart determines all of his activities, whether theoretical or practical. This is true of philosophy which is based upon a nontheoretical, religious presupposition. Thus man's morality and economics, his jurisprudence and his aesthetics, are all religiously oriented and determined. This is why apostasy produces not only a false religion but also a false culture, namely a culture which does not seek God and serve him as the highest good. This apostate culture came to florescence in the days of Lamech's sons who invented musical instruments, movable dwellings, and instruments of war. Witness the sword song of apostate culture, man glorifying himself and seeking his own gratification and revenge (Gen. 4:16-24). This spirit also motivated the builders of the tower of Babel when men refused to fulfill the cultural mandate to propagate the race and to subdue the earth. This apostate culture reached its apotheosis in ancient times in Nebuchadnezzar who proudly boasted of the magnificent Babylon that he had built and defied the God of heaven. For this he was cast from his high estate to learn humility, feeding on grass with the animals for seven long years until he learned to bless the Most High, and to praise and honor him that liveth forever, to acknowledge that "all his works are truth and his ways justice; and those that walk in pride he is able to abase" (Dan. 4:37).

There can be no doubt that the historical antagonism

of Christianity to pagan culture was due, to a large extent, to its apostate character. Not only did Christians shun idolatry with its cultic practices, but Christians also shunned the theatre, military service (due to the impact of apostate religion in requiring emperor worship), and many social customs that were sinful. Not only did believers oppose the worship of Venus and Bacchus as idolatry, but also the accompanying sexual promiscuity, fornication, revelry, and drunkenness. They turned away from all the popular sports of the arena, the evidence of a decadent Roman culture. Small wonder that they condemned the erotic contemporary culture which was identified with paganism itself. Pagan preoccupation with cultic ritual had also contaminated certain cultural forms and customs so that Christians abstained altogether, as in meat sacrificed to idols. Even A. Kuyper, that genial advocate of culture, admits: "As long, therefore, as the struggle with Paganism remained a struggle for life or death, the relation of Christianity to art could not but be an hostile one" (*Calvinism*, p. 157).

CHRISTIANITY AND SOCIETY

However, there is a tension with non-Christian culture, not merely on the basis of its decadence and moral degradation, but also in its more exalted expressions as in certain forms of art, where the subject is captivated and gradually estranged from the rule of Christ to some form of aestheticism. Although the Bible calls man a rebel in his state of apostasy, this rebellion may be camouflaged in elevated forms, profound thought, artistic rapture or some idealistic projection of the mind. T. S. Eliot holds that the difference between a neutral and a pagan society is of minor importance since they both negate Christianity (*The Idea of a Christian Society*, pp. 45). However, the neutral, scientific negativity of an effete liberalism proposing nostrums for the healing of the nations is no match for the strident paganism of our day. The problem of living a Christian life in a non-Christian society is pressing, since most of our social institutions are non-Christian and advertising is in pagan hands. The family remains the only trustworthy transmitter of Christian culture (*Ibid.*, pp. 20, 22). Eliot hits the nail on the head when he says: "However bigoted the announcement may sound, the Christian can be satisfied with nothing less than a Christian organization of society . . . which is not the same thing as a society consisting exclusively of devout Christians" (*Ibid.*, p. 33). But Christians would have to insist upon a unified religious social code of behaviour and education would be Christian in the sense "that its aims will be directed by a Christian philosophy of life" (*Ibid.*, p. 37).

This, then, is the problem for God's people in our day. Every pagan religion has its own cultural ex-

pression; medieval Christianity developed its own culture, albeit controlled by the Church under sacerdotal tutelage. Ever since the advent of the Copernican, Darwinian, and Kantian revolutions, humanism has introduced a new paganism, so that Christianity no longer controls the media of culture, and it is no longer the motivating power in the cultural urge of the West. Today the West faces a cultural crisis of the first magnitude. Our culture has been uprooted, because for most men God is dead. And the gods which men have made for themselves have failed, and "what else is there left?" This is the tragic cry not only of the Existentialist philosophers, poets and playwrights, but of the mass man of our day.

It is certainly folly for God's people to think that they can live in two separate worlds, one for their religious life and devotional exercises, and the other usurping all other time, energy, money—an area in which the priests of secularism are calling the numbers. One cannot keep on evangelizing the world without interfering with the world's culture. It devolves upon God's people, therefore, to contend for such a "condition of society which will give the maximum of opportunity for us to lead *wholly Christian lives* (italics added) and the maximum of opportunity for others to become Christians" (*Ibid.*, p. 97). To divide life into areas of sacred and secular is to lose sight of man's true end.

Those who see the great danger of a diluted religion in the externalism of a Christian society have a real point. Such a society constitutes a hindrance to conversion, as many a preacher can testify, "tending so to inoculate men with a mild form of Christian religiosity as to render them immune from the grand infection" (John Baillie, *What is a Christian Civilization?*, p. 37).

There are those who would revert to some form of Anabaptistic separatism, with the words of Paul as motto: "Come ye out from among them, and be ye separate, saith the Lord" (II Cor. 6:17), while others hold that the concept of a Christian culture has always been a snare and a delusion, an unrealizable dream under terrestrial conditions. The Barthians have specially repudiated the idea of a Christian culture in our day. For them there is no single form of social, political, economic order that is more in the spirit of the Gospel than another. However, the poverty of this one-sided eschatology, apart from any theological strictures one might have, is that it does not allow for the power of God's grace to change men and society here and now. For Barth, it is not man as sinner who lies under the judgment of God, but man as "creature" with all his culture who is under judgment. This false antithesis between God and man, between eternity and time is not scriptural but belongs in the Kierkegaardian, existentialistic frame of reference.

To conclude, religion and culture are inseparable. Every culture is animated by religion. True religion covers the whole range of man's existence. The basic covenantal relationship in which man stands to God comes to expression both in his cultus and his culture. Hence culture is never something adventitious, the color added as in the case of oranges and oleomargarine, to satisfy the eye. Kroner's suggestion that the story of the Fall belongs in a category with that of Prometheus, who stole the divine fire and thus began man's cultural achievements, for which he was punished, is wrong. This would make man's cultural striving a doubtful addition to the divine intention (*Op. cit.*, p. 67). This is surely an egregious misinterpretation of the biblical narrative which presents man as both creature of and co-worker with God to fulfill his creative will from the beginning. The first sin of man was an act of disloyalty in accepting Satan's interpretation concerning the cosmos and man's place in it, instead of living by the word of God's revelation. Kroner is right in holding that man never regains paradise by his own efforts, but he is most certainly wrong in holding that culture as such is to be blamed for man's tragic fiasco. In the final analysis Kroner cannot reach an integration of culture and faith because he sees the antithesis between God and Satan as a tension imminent in "creation" from the outset (*Ibid.*, p. 255). This is not theologically reprehensible since reconciliation is changed from an ethical transaction centering in the vicarious atonement of Christ on Calvary to an ontological (that which pertains to being) one, thereby shifting the central message of the Gospel to the "incarnation." But on this basis, no Christian culture is possible, since all of man's works are under the judgment of God on the basis of their creatureliness. However, in Christ man is restored to God as cultural creature to serve his Maker in the world, and to rule over the world for God's sake.

END



Preacher in the Red

FROM THE FLOOR

OUR HOMILETICS PROFESSOR had been impressing upon us the value of capturing our audience with the first sentence in a sermon. I had prepared a sort of folksy, intimate kind of talk for the following Sunday, and to start it off in proper fashion, I leaned impressively out over the pulpit for a few seconds, and then said: "My dear friends, I am not going to preach a sermon this morning . . ." and before I got the next phrase started, a small boy in the front seat threw up his hands and shouted: "Hurrah."—The Rev. EMERSON J. SANDERSON, Wailuku Union Church, Wailuku, Hawaii.

The Campus: A Lost World?

J. LESTER HARNISH

America's neediest mission field is the student world. Figures released by the Office of Education, Department of Health, Education, and Welfare, Washington, D. C., show 3 million students enrolled in the colleges and universities of the United States. Is the gospel of Christ permeating the academic community? What percentage of these students are in church on Sunday? How many are committed Christians?

In the last year there has been an increase of 6.3 per cent in enrollment in educational institutions above the high school level. During the next 10 years an increase of 100 per cent is expected. Entrance requirements and the quality of work expected have stiffened so that today's student population is of superior level. National leadership in practically every realm of life is being produced by these educational institutions. How perilous is the future of our nation and how bleak the outlook of the free world if Christ is not found on the campuses of America!

AN EVENING BY CANDLELIGHT

Recently I was invited to participate in "Religion in Life" week on the campus of a great university on the Pacific Coast. Out of 60 groups, almost 50 cooperated in requesting local clergymen to share in this program—dinner in one of the fraternities, a short talk, answering questions, and entering into informal discussions and personal conferences. No doubt many ministerial readers have shared such an experience.

I confess that I have seldom spent an evening with such well educated, serious, courteous, clean-cut young men. They were well dressed and well mannered. They ate by candlelight and drank milk. Few used tobacco. They gave attention and full cooperation.

Though I too was busy when I was in their situation, I received the impression that the student of today is frantic. The social swirl takes a terrific toll of time, money, and strength. Athletic activities compete for a portion of the week. The academic demands seem to grow stiffer by the year. The student drives himself

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until he almost breaks. Many do. In the melee the church is forced out of the picture. Many of today's college students have not attended church regularly since early high school days. Add to this the virtually complete secularization of American education and the result is a lost host—on whom the future of the country depends.

OBSTACLES IN THE WORK

To reach the academic community, 10 major denominations provide some 800 to 1,000 full-time university pastors. Approximately 3,000 part-time and full-time pastors are provided. Many faiths are cooperating in a united approach to individual campuses. A few inter- or nondenominational efforts, such as Inter-Varsity Christian Fellowship and Campus Crusade, are working in this field. But the obstacle is the almost complete indifference or ignorance of the local evangelical church. For this the pastor is largely to blame. The second major obstacle is the scatteration of the student body. Of 15,000 students enrolled in one large university in the Southwest, 15 per cent are considered resident. Possibly the greatest handicap is ineffectiveness of method. Of the 400 registered Baptists in a certain large university, the chaplain's office finds that he can reach only 10 per cent in any way!

Personally, I feel very frustrated when I try to address a group of today's university students. My tradition-laden vocabulary limits my effectiveness in basic communication with the contemporary academic mind. Common ground or a meeting of minds is hard to discover. Of course, the very time allotted for official religious emphasis on today's nonchurch related campus is totally inadequate.

A SUGGESTED COURSE

Some handles are available whereby we may get hold of this urgent and critical problem.

First: Every local church should sponsor a ministry to senior high students involving spiritual and social matters, so that when they go on to undergraduate studies, these youths will be burning and shining lights for Jesus Christ no matter how dark the lost student world is in which they will spend those four years.

The very existence of Youth for Christ high school clubs is an indictment of the local church's evangelistic program.

Second: The Christian education program of the local church in college areas should include a major effort to appeal to college students to attend, study, work, and serve. This would be costly in terms of funds, time, facilities, manpower, and leadership. A Christian view of God and the world will never be gained in the classroom of the universities of today. Relatedness with a local church and a well-prepared program should help.

Third: The concept of Christian service should be broadened to include teaching in a "name" university. Let us challenge our youth to get superbly prepared and teach in one of the world's greatest mission fields—the American college. The Christ-honoring life and the counseling opportunities alone would have a tremendous ministry.

Fourth: In our blind, suspicious, selfish, provincial mind, we have made "cooperation" a dirty word. The realism of this spage age, however, demands that if the American campus is to be approached directly it has to be done ecumenically. This can be done without compromise of truth as it is in the Bible. We conservatives have not exploited such a possibility on any appreciative scale. Let's take off our sequinned robe of self-righteousness, lay aside the pugilist's gloves, and come to grips with this "preacher's problem."

Fifth: We have major efforts now toward distributing the Word of God to peoples in Korea, Japan, Africa, and most of the world. Could a mighty campaign be launched nationwide to place a New Testament in the hands of *every* freshman or senior? Are we producing a printed page evangelism that is specifically for college students? Could radio and television programs be produced over neighborhood facilities that would go out to the university mind with a saturation comparable to what the United States government's Voice of America does abroad?

This and more can be done. Six major Baptist bodies of North America have launched a five-year program of evangelism known as the Baptist Jubilee Advance. One of the years will include a mission to the academic community. No doubt other groups are making cooperative efforts. What could be done to persuade such denominational campus ministries as the Westminster Foundation and the Wesley Foundation to engage in a more effective soul-winning emphasis? How can we confront the total evangelical community in college and university centers with their imperative evangelistic responsibility? The crucial question is, How can we together present the Gospel with united strength on a national scale to the academic community?

END

In Flames of Fire

O Holy Spirit, come! In flames of fire, come,
And stir, and stir to life this mortal clod,
So cold, so dead, so prone to err. So stir
And vitalize, as on that primal day,
When the disciples felt His living power,
And were transformed. All barriers burn away
Of race, and caste, and prejudice. Dead forms
Break down. The lifeless bones revive. And, if
The Spirit's coming means destroy, destroy.
So, Spirit, fill our lives, that selfishness
Is purged away, and we shall seek the good
Of fellow man, rejoicing in his weal.

●

O Spirit, stir this slumbering humankind,
Stir with the urge that rests not, till the world
Shall know the Christ our Lord. Stir with the life
That justice brings, and truth, and peace, and love
To all our shattered, torn humanity.
O grant that, Spirit-born, all men shall join
A faith-wrought, universal brotherhood.

●

Our smug complacency tear down. Consume
Self-satisfaction and self-righteousness,
So deadly. As before Thy presence, Lord,
So set us, as we are, before ourselves,
That we may make confession to our God.
O, may the Spirit's fuller presence cause
A fuller sense of need of pardoning grace,
And life that glorifies and honors Christ.
A quickened sense of Thy indwelling bring,
So that the Spirit testimony bears
With ours, that we indeed are sons of God,
And heirs with Christ of heaven's boundless store.

●

So God-possessed and so Spirit-filled
Make us, O Lord, that we shall live our faith,
And creed means deed; and deed shall vindicate
Our creed. Lives that arrest and challenge grant,
That shall elicit once again the world's
Awed commendation: "See, see how they love
Each other!" Lives of radiant victory give,
And hope unconquerable, lives that speak
The Jesus-language, which the world will read,
And understand and, understanding, seek
The God who gives such faith, and hope, and life.

VICTOR E. BECK

Saints and the Social Order

EARLE E. CAIRNS

American culture and institutions were developed in the eighteenth century when freedom from external authority was emphasized in favor of individual freedom. Because of a series of revolutions in Europe, England, and later in the Thirteen Colonies, benevolent despotism gave way to a society in which the people were considered to be sovereign and delegated the power of government under a social contract to their leaders. Responsibility to God, both of those governing and those governed, was minimized or ignored. Deism, the favored religion of the upper classes, was merely an ethical religion lacking any dynamic basis in revelation to make it effective. The moral and intellectual autonomy of man was taught by the prevailing philosophies of the day.

The economic controls of mercantilistic theory, which restricted the economic freedom of the individual in the interests of the state, now gave way under the Industrial Revolution and the teachings of Adam Smith to freedom from governmental controls. Grave social injustices developed in the new factory towns. Freedom in many cases led to social disorder.

SPIRITUAL LIGHT AND FREEDOM

Spiritual forces to cope with this unjust, socially irresponsible order emerged in the eighteenth century in Britain and the United States and made an impact upon society in the nineteenth century through social reform. George Whitefield found spiritual peace by faith in Christ in 1735 and linked a passion for evangelism with a zeal for social reform manifested in his work for his orphanage. Both Charles and John Wesley had similar conversion experiences in 1738. Whitefield became the orator, John Wesley the organizer, and Charles Wesley the hymn-writer of the Wesleyan Revival between 1739 and 1790. Field preaching, initiated by Whitefield, became a means to win the working people of England to Christ. They became

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the ardent supporters of the leaders of reform. The upper class leaders, nicknamed the "Clapham Sect," were won to Christ during the Evangelical Revival in the Anglican Church between 1780 and 1830. The Clapham Sect, living in Clapham Commons, a suburb of London, included such men as Granville Sharp, William Wilberforce, Henry Thornton, the wealthy banker, whose oval library was their headquarters, Thomas Clarkson and Zachary Macaulay, both expert propagandists, James Stephen, Sr., a capable lawyer, and their godly pastor, John Venn.

These men and their loyal followers in Methodism and the other dissenting churches sought in every way to make the Gospel relevant to the spiritual and social problems of their day. Missionary societies were founded to carry the Gospel to the needy people of other lands. In 1804 the British and Foreign Bible Society was launched to meet the demand for Bibles. When the charter of the British East India Company was renewed in 1813, Wilberforce seized the opportunity by act of Parliament to have it changed so that missionaries were to be permitted to go to India. Others, such as David Livingstone, engaged in exploration to open up the path for the Gospel and legitimate commerce so that the natives might be reached with the gospel and the trade in slaves eliminated.

IMPACT ON THE SOCIAL ORDER

These people and their followers were also interested in ending slavery. Granville Sharp, although a layman in the law, studied the common law for two years and was able in the Somerset case in 1772 to secure a decision from the highest English court that freed about 14,000 slaves in England. The colony of Sierra Leone was founded by the Clapham Sect in 1787 as a home for the freed slaves and was supported by them at great financial loss until the British government took it over as a colony in 1808. Wilberforce obtained legislation in 1807 that banned Englishmen from trading in slaves. The Sect also created public opinion that led to a condemnation of slavery by the Congress of Vienna in 1815 and to treaties with Spain and Portugal which, at a cost of £750,000 to the British treasury, banned slave trading by nationals of those countries. Charles

Buxton with the aid of Zachary Macaulay completed the work of freeing slaves by securing the Act of 1833 which set aside £20,000,000 to compensate the slave owners for their loss of 700,000 slaves. Buxton and his friends then sought by committee study to encourage legitimate commerce, and to legislate to protect both the freed slaves and the aborigines. The protectorates of Bechuanaland, Nyassaland, and Uganda were assumed by the British government between 1885 and 1895 as a result of missionary activity to protect the natives from exploitation by white settlers.

Evangelicals were also interested in the spiritual and social needs of the poorer people of the laboring class in English factories. Robert Raikes in 1783 popularized the Sunday School. These Sunday Schools, first started in 1769 by Hannah Ball, and the Ragged School movement, of which Lord Shaftesbury assumed the leadership, gave instruction in the three "R's" as well as the Bible. They were the forerunners of universal and compulsory education.

Elizabeth Fry, the sister-in-law of Buxton, and John Howard carried on the work of the Wesleys on behalf of prisoners in jails. Howard was able to secure legislation which improved prisons in England and Europe.

Shaftesbury, who was won to Christ by a godly evangelical nurse, Maria Millis, dedicated his life to the aid of the poor and oppressed. He sponsored legislation which bettered conditions for the insane and gave them some protection. He was responsible for laws which improved conditions and shortened working hours in the textile factories of England, which took women and children out of the mines, and which protected the brickyard workers and chimney sweeps.

REGENERATION AND RENEWAL

Study of the diaries, letters, speeches, journals, autobiographies, and biographies of these leaders demonstrates the spiritual springs of their social reforms. Each accepted the Bible as God's inspired revelation which led them to faith in Christ as their Saviour (Rom. 10: 17). Regeneration of the individual was for them a necessary starting point. This revelational-based faith brought a love into their lives which led them to serve others, both in and outside the church (Gal. 6:10). Such activities, especially in the case of Shaftesbury, were looked upon as means only to serve others in the light of the second coming of Christ. He had the words "Even so come, Lord Jesus" printed in Greek on the flap of his envelopes. He looked to Christ's coming rather than to "human agency" as the only final solution to the world's ills. These men did not feel that they could create Utopia by social reform, which the social gospel movement has tried to do, nor did they surrender to a pessimism which paralyzes Christian participation in society. Instead, they sought

to "occupy" faithfully as Christian citizens until Christ's Advent (Phil. 3:20-21).

In their preoccupation with social reform these men did not neglect the priority of evangelism and missions. They supported direct or indirect measures to evangelize the unsaved. Direct or indirect support to missions was also an important part of their program. They never forgot that the command of the resurrected Christ was to go into all the world and preach the Gospel.

AN INSTRUCTIVE STRATEGY

Their strategy can also be instructive to contemporary evangelicals. In each instance of reform they began by getting the facts. Sharp studied English law two years before he developed the principle which freed slaves in England. Clarkson boarded 317 ships in different British harbors before he found a sailor, whose name he did not even know, who gave him information on the slave trade. It was spiritual leadership coupled with logical facts which brought success.

With the facts available, these men used every legitimate means to create a Christian public opinion favorable to their demands for reform. Pamphlets, mass meetings, committees in churches, poems such as Cowper's "The Negro's Complaint," and boycotts of slave-grown sugar were used to inform and to stir up the public to demand action. With this pressure for action based on enlightened public opinion, leaders in government could present their case supported by petitions and resolutions from the public. They would even cooperate in a common cause temporarily with men whose ideas they disliked.

It should also be noticed that they did not seek to use the church as a pressure group. Instead, Christian citizens, whose consciences had been enlightened by the teaching of pastors as to what biblical principles were involved, were asked to support special organizations. In that way, the church was freed for its work of preaching and teaching the Gospel. Too often, pious resolutions by church groups based on insufficient information do more harm than good. The Christian who joins in the exercise of his citizenship with others will accomplish more good.

Retreat from society while one awaits the return of Christ to take one out of a wicked world which is to be destroyed; socialist revolution to create a new order; the reformation of society by democratic social action, will all fail to meet the problems of the chaotic social order. These approaches either ignore society completely or seek to change the external environment without dealing with the problem of personal sin which is at the root of social disorder. Only the renovation of the individual life by the grace of God will provide the dynamic to energize the ethical potential necessary to bring about beneficial social change.

END

Are We Sure of Mark's Priority?

JOHN H. LUDLUM, JR.

Part I

(*Part II will appear in the next issue.*)

Is *Matthew*, our first canonical Gospel, a genuine and authentic production of an apostle? The answer to this question is at stake in the debate on the validity of the *Mark*-hypothesis. The question of *Matthew*'s authenticity is tied to the question whether it was known and used by *Mark*, or *Mark* was used by its writer. It is therefore of importance to decide whether *Mark* came first, as the *Mark*-hypothesis holds, or whether *Matthew* was written first.

The writer of "More Light on the Synoptics" (CHRISTIANITY TODAY, March 2 issue) tries to prove the *Mark*-hypothesis. He claims that *Mark* was written first and was used and adapted by the writer of our *Matthew*. His attempted proof of the priority of *Mark* is the most important part of his article. Therefore we will consider it first. We meet here a kind of argument often given for the *Mark*-theory. We are firmly convinced that it is not, and indeed in the nature of the case can never become, a valid proof. After pulling the attempted proof to the ground four distinct times by four separate handles, we will explain why, in our opinion, no one should accept the same article's special pleading for *Matthew*'s genuineness and authenticity. And lastly, we have a point to clarify. Some readers of CHRISTIANITY TODAY concluded that the present writer argued ("New Light on the Synoptic Gospels") for totally independent origination of our first three Gospels. But this was not so.

THE INTERNAL EVIDENCE

First let us recall the case for the priority of *Mark* given in "More Light." "Weighty internal evidence pointing to the priority of *Mark*, however, exists not only in the linguistic minutiae of the Gospels but even more im-

pressively in the selection and arrangement of the material." Two kinds of evidence for the *Mark*-hypothesis are claimed: 1. Weighty internal evidence in the linguistic minutiae; 2. Weighty internal evidence still more impressive in the selection and arrangement of material.

As to this, the reader will observe that no evidence of the first kind is produced in the article "More Light." What was asked for in "New Light" (November 10) was "a single, unequivocal piece of internal evidence—even if it were only a straw in the wind capable of showing which way the wind was blowing—that made it look as if something in *Matthew* had been copied from *Mark*." A strong general assertion that there is much weighty evidence of a specific kind coupled with the absence of a single specific item of such asserted evidence is not impressive. What would be impressive would be one or more sets of parallel passages in *Matthew* and *Mark* accompanied by reasons for thinking that *Matthew* must have been quoting, or using, or adapting *Mark* rather than vice versa. Such evidence is sometimes offered. It sounds good until one hears other reasons why the same phenomena may be equally well or even better explained on the supposition that *Mark* was using, copying, or adapting *Matthew*'s accounts. Since no such evidence is adduced, however, no reply is necessary.

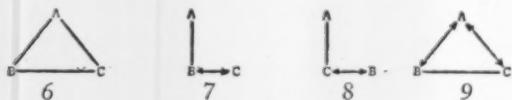
The only argument for the *Mark*-theory in "More Light" is based on weighty internal evidence in the selection and arrangement of material. The writer examines the three orders of events in three chains of narratives contained in *Matthew*, *Mark*, and *Luke*. The argument here is basically neither literary nor historical. Three strings of beads might be put before us as a puzzle. We might be asked to determine from the different orders of arrangement of corresponding beads in the three strings which order of arrangement in which string was the original, and which orders of arrangement in the other two strings had been copied in part from it. Indeed, the reader will better grasp

Readers will recall Dr. Ludlum's article "New Light on the Synoptic Problem" (November 10 and 24, 1958, issues), to which Dr. George Eldon Ladd replied with "More Light on the Synoptics" (March 2, 1959, issue). In this article Dr. Ludlum again disputes the modern critical view which maintains that *Mark* is the first of our canonical Gospels.

the real nature of this argument in "More Light" if he will transfer the reasoning process to something like three strings of beads or three rows of blocks. Thus the purely logical and argumentative aspect will emerge to view, and, as we shall show, vanish into thin air.

The argument presented in "More Light" is this:

If . . . one of our present Gospels provided the basic order of events which is followed by the other two, the pattern to be expected is this:



The pattern will be: B and C agree with A and therefore with each other (figure 6); or B agrees with A against C (figure 7); or C agrees with A against B (figure 8). We will not expect to find agreement between B and C against A (figure 9), for they do not depend on each other but on A.

A HIDDEN ASSUMPTION

The first handle by which we may take hold of this argument is a hidden assumption. The (mere) semblance of probability in the above statement arises from an unstated assumption. That assumption is that whoever wrote C must have had no knowledge of B. For otherwise anyone could say that where A and B agree, C follows their common order. But where he finds A and B in disagreement, C makes a choice. Sometimes he follows A's order. At other times he elects to follow B's. So that, unless we rigidly exclude the possibility that C (say *Luke*) could have known B (say *Mark*) as well as A (say *Matthew*), there is nothing strange at all in B and C agreeing against A (as in figure 9 in "More Light"). It only proves that C knew B. It has no force towards showing that B must have preceded A in time of origin. And therefore, the argument would have logical force only if restated with the addition of the following italicized words: "If . . . one of our present Gospels provided the basic order of events which is followed in total independence of each other by *each of the writers* of the other two, the pattern to be expected . . ." and so on. "More Light" employs this objectionable hidden assumption in the last words of its statement, namely, "for they are not dependent upon each other but upon A." But since we do not exclude the possibility that *Luke's* writer, coming third, may have known and used *Mark* as well as *Matthew*, and since no reason seems to appear for excluding this possibility, the argument is invalid.

SUPPRESSION OF CONTRADICTIONS

The second handle by which we may take hold of the argument in "More Light" is an unmentioned range of contradictory facts. They are just the kind of facts assumed by its argument not to exist. They directly disprove the line of reasoning in the article.

The keystone of the argument in "More Light," remember, is this: "Since *Matthew* and *Luke* are never found to agree against *Mark* in places where all three have corresponding elements, therefore, it follows that *Mark* must be first."

The argument based on arrangement of material is invalid, because there are places in which *Matthew* and *Luke* agree exactly against *Mark*. These agreements are in sections where *Mark* has corresponding elements. "More Light" assumes and asserts that there are no facts of a special kind that would nullify its reasoning. Yet such facts do exist. The long and short of it follows: Marsh (in 1803) had asserted that *Luke* never agrees with *Matthew* except in those places where *Mark* also agrees. "But in fact however," Holtzmann (in 1863) had countered, "*Matthew* and *Luke* even agree in the choice of single words and expressions, which *Mark* does not have in the passages in question. . . ." He then lists nearly 40 examples of such facts, and adds that this list could easily be enlarged were certain commonly used principles of textual criticism followed, such as choosing the harder readings of *Mark* as more likely to be the genuine ones.

Such facts as those noticed by Holtzmann not only directly contradict the argument in "More Light," they point out its gravest defect. That argument says: "See the facts of agreement and disagreement in the order of the arrangement of the blocks and sections!" But why should we look at these data of agreement and disagreement alone? It virtually says: "We need only look at a fraction of the relevant data!" It skips over facts of agreement and disagreement in details. Yet the latter are of equal importance under the argument's terms and assumptions. Indeed, they are of even greater significance because they show that in the smallest details of word choice *Matthew* and *Luke* do agree against *Mark*. Such agreements against *Mark* are just as relevant and important as any agreements in the order of events. In fact, they are more important. They show that in numerous places throughout the whole of *Mark* in materials common to all three Gospels *Matthew* and *Luke* agree against *Mark* in minute details. Such facts directly negate the keystone proposition in "More Light." The only way to get around such facts on that argument's conditions is to ignore their existence, or to print reconstructed texts of the Gospels that eliminate them.

INVERTING THE ARGUMENT

There is a third handle by which we may take hold on the "More Light" argument. We may pick up the same fish by its tail. In 1949 a friend of mine startled me. He said, "I have been working on the order of events in the first three Gospels. The facts of agreement and disagreement, as the modern books state

them, have a very simple answer. That answer is that *Mark* came last." His explanation (along with a little clarification of my own) runs somewhat as follows.

The "facts" are:

1. *Matthew*, *Mark*, and *Luke* sometimes all three agree in their orders of arrangements of events;
2. *Matthew* and *Mark* are sometimes found agreeing in order against *Luke*;
3. *Mark* and *Luke* are sometimes found agreeing in order against *Matthew*; but the claim is
4. that *Matthew* and *Luke* are never found agreeing in order of arrangement against *Mark*.

These facts immediately suggest that *Mark* came last, not first. When *Mark*, coming last, found *Matthew* and *Luke* in agreement, he adopted their order: hence we sometimes find all three in agreement. When *Mark*, coming last, saw that *Matthew* and *Luke* did not agree, he was forced to decide for one or the other, or for neither. Sometimes he preferred *Matthew*'s order: hence, he is found agreeing with *Matthew* against *Luke*. Sometimes he preferred to adopt *Luke*'s arrangement: hence, he is found agreeing with *Luke* against *Matthew*. In view of the fact that *Mark* gives almost nothing which is not in either *Matthew* or *Luke* or both, it is obvious that the writer of *Mark*, coming last, could practically always have obtained guidance from either *Matthew* or *Luke* if they diverged, or from both if they agreed. And when *Mark* inserted the few items not found in either *Matthew* or *Luke*, their insertion would not disrupt the continuity of agreement in order of events between *Mark* and either *Matthew* or *Luke*. The real reason, therefore (on this assumption), why *Matthew* and *Luke* never agree "to go against *Mark*'s order" is that *Mark* coming last, has never thought of defying the common judgment of his two predecessors as to the order of events, appearing in the Gospel history. This, surely, is a reasonable and logical explanation.

DIVERGENT POSSIBILITIES

It will be noticed that this way of explanation is compatible with the assumption that either *Matthew* or *Luke* may have been the first Gospel. In either case, if *Mark* was last, the facts (i.e., the supposed facts) are suitably explained (i.e., can be equally well accounted for, which, by the way, is a very different thing). "Elementary, my dear Watson" is the really proper answer to my friend's explanation. For this, of course, is the way several generations of scholars (Griesbach and the Tübingen School), all acute men, handled these facts for a number of decades in earlier days of Gospel studies. They did not walk away from them or around them. They picked up the fish by the tail. And how, now, can these facts, so neatly accounted for by supposing *Mark* was last written, be used to

prove that it was our first written Gospel and the source of the other two?

ARGUMENT FROM ARRANGEMENT

The fourth handle for dealing with the proof attempted in "More Light" consists in the possibility of demonstrating that *every* argument based on "arrangement" of the materials is incapable of showing which Gospel is the earliest. Only five kinds of "literary" facts of agreement and disagreement in arrangement are possible. Only six orders of composition of our first three Gospels are possible. The five kinds of "literary" facts are:

- Case I: *Matthew* agrees with *Mark* against *Luke*;
- Case II: *Matthew* agrees with *Luke* against *Mark*;
- Case III: *Mark* agrees with *Luke* against *Matthew*;
- Case IV: *Matthew*, *Mark*, and *Luke* all disagree in their order of events;

Case V: *Matthew*, *Mark*, and *Luke* agree in their orders. The six possible orders of composition of our first three Gospels are: M-Mk-L; M-L-Mk; Mk-M-L; Mk-L-M; L-M-Mk; L-Mk-M. All of the five kinds of "literary" facts can be satisfactorily accounted for under any theory as to the order in which the first three Gospels were composed. The explanations which give a satisfactory account are:

1. Assuming *Matthew* was first, data of Case I are accounted for by supposing either that *Mark* copied from *Matthew*, and *Luke* departed from either or both of them; or, if *Mark* came last, that where *Matthew* and *Luke* disagreed he chose to adopt *Matthew*'s order rather than *Luke*'s.

2. Assuming *Matthew* was first, data of Case II are accounted for either by supposing that *Luke* copied *Matthew*, and *Mark* thereafter departed from either or both of them; or, if *Mark* came second, that he departed from *Matthew*, while *Luke*, where he found *Matthew* and *Mark* in disagreement, chose to follow *Matthew* rather than *Mark*.

3. Assuming *Matthew* was first, data of Case III are accounted for by assuming either that *Mark* had disagreed with *Matthew*, and *Luke* then chose between the two and decided to follow *Mark*; or, if *Mark* was last, that he, finding *Matthew* and *Luke* in disagreement, chose to adopt *Luke*'s order.

4. Assuming *Mark* was first, data of Case I are accounted for either by supposing *Matthew* came second and agreed with *Mark*, while *Luke* coming last went against both; or, if *Luke* came second, he went against *Mark*, and then *Matthew* coming last elected to adopt *Mark*'s order, preferring it to *Luke*'s.

5. Assuming *Mark* came first, data of Case II are accounted for either by supposing, if *Matthew* came second, that he rejected *Mark*'s order, and *Luke* coming third chose to follow *Matthew* rather than *Mark*;

or, if *Luke* came second, that he rejected *Mark*'s order, while *Matthew* coming last chose to follow *Luke* rather than *Mark*.

6. Assuming *Mark* was first, data of Case III are accounted for by supposing either that *Matthew* came second and went against *Mark*, while *Luke* coming last chose to go with *Mark*'s order rather than with *Matthew*'s, or, if *Luke* came second, that he adopted *Mark*'s order, while *Matthew* coming last then decided to go against both of them.

Assuming that *Luke* was first, an option excluded by "More Light," three more statements similar to those in 1-3 and 4-6 could be produced. The nine statements would cover all 18 possible permutations of the six possible orders of Gospel composition in combination with the three classes of literary data in Cases I-III

We have not produced statements accounting for the data in Cases IV and V. They would consist of a series of disagreements or rejections in the one case, or of agreements in the other, under every possible order of composition of the Gospels. Now, therefore, since there is no possible way of ruling out the possibility that the author of the third Gospel may have known both his predecessors' works, and since, further, no conceivable warrant exists for saying that in matters of mere arrangement any statement in 1-6 above is a priori impossible or improbable, it is logically impossible to mount any argument for the priority of *Matthew* or *Mark* (or, for that matter, of *Luke*) on any kind or combination of kinds of agreement or disagreement in matters of arrangement of materials.

[TO BE CONTINUED]

God's Word for Bibleless Tribes

GEORGE M. COWAN

Deep in the Amazon jungle an Ocaina Indian returned recently to his tribe. While away he had heard the Gospel explained in simple Spanish and had put his trust in Christ. Neither his education nor his elementary Spanish, however, had enabled him to read and understand the Spanish Bible. Forced to rely on his memory, he began to tell his fellow tribesmen of God's Son who had come to earth and died for them. "But why did Christ have to die?" they asked. "Well," he reported later, "I couldn't quite remember what had been told me, but I told them that people have to die or the world would get too populated, so Christ showed us how to die."

This man did not mean to pervert the truth. He was desperately in earnest as he tried to answer the honest questions of his listeners. But he had no place to find the answers. He needed the Word of God in his own Ocaina language, written right then, not years later.

The young Ocaina believer was not the first to fall

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into error for lack of the written Word. Centuries before, Mohammed had undertaken to proclaim to his people in their own language the true religion which he recognized had been communicated in Judaism and Christianity. He had some knowledge of what the Bible said, gained apparently by hearsay from poorly instructed Christians. Inevitable distortions were the result, and an apocryphal Christ—not the Christ of the Christian Scriptures—emerged in the Koran. When Moslems came to examine the Scriptures placed in their hands by tardy Christians, they concluded from their disagreement with the Koran that the Jews and Christians had corrupted the primitive revelation of Mohammed! During the past 400 years oral tradition without the written Word in their own language has given the Ixil Indians of Guatemala a travesty of even the simplest Gospel facts. "God" is a crochety old man who cannot control his world any more. Therefore he has his strong young son to keep order and prevent skullduggery. "Jesus Christ" is the son and has some very effective tricks whereby he keeps things under control. For example, one day Jesus was captured by some Jews who tied him up in a corner and sat down to celebrate with a pot of chicken stew. Jesus blessed the chicken. It jumped in the pot splashing chili into the eyes of the Jews. While they were wiping their eyes, Jesus escaped. The "apostles" are the twelve men who

hung Jesus on the cross. Of the two thieves crucified with Christ, one was a liar, thus very bad, and could not be forgiven. The other was a good man who had merely killed another man, so Jesus could pardon him!

Surely God never intended that the millions of Islam, nor the 25,000 Ixil, nor even the few hundred Ocaina should have such a frightful caricature of the truth concerning His Son. All alike are the victims of oral tradition, doubly dangerous across language boundaries. That it might not be so, He gave mankind a book, "written that ye might believe" and "that thou mightest know the certainty of those things wherein thou hast been instructed." The Church's missionary responsibility to give the authoritative Word of God to every man in his own language at the earliest possible moment is not a matter of population statistics. It is a matter of divine principle. God's revelation of himself and his Son should be given to every man as God himself by his Spirit delivered it to the Church—written and in the language of the people.

THE CUTTING EDGE OF EVANGELISM

The strength of evangelical Protestantism has always been in a personal living relationship to the risen Lord and a knowledge of, and obedience to, his written Word. From the "It is written" of Christ and the apostles to its twentieth century counterpart "The Bible says," the written Word of God in the language of the people has been the cutting edge of evangelism, the source of strength and growth of believers, the rule of faith and practice for the Church, the bulwark against error, and the final authority for the spoken message. It is no mere happenstance that from its earliest days the Christian Church has been known as "the people of the Book."

In carrying out her Lord's command to preach the Gospel to every creature, the Church has recognized down through the centuries the importance of putting the actual written Word in the hands of the people in the language they are best able to comprehend for themselves, whatever the problems or cost of doing so might be. Even before Christ, Alexandrian Jews produced the Septuagint so they might understand the Scriptures read in their own synagogue. Jerome left his large congregation to find another preacher while he translated the Vulgate. Ulfilas invented an alphabet for the hitherto unwritten Gothic language. Wycliffe, Oxford scholar and linguistic pioneer, first translated the entire Bible into English, and he and his followers made by hand over 170 copies of this the first English Bible. Waldo hired priests to translate, then memorized whole Gospels in order to preach the Word. Elliot translated for a now extinct race, but his Pequot Bible served some 3,600 converts and 24 native preachers in its generation. Carey alienated supporters at home by

giving time to the writing of grammars and dictionaries in order to lay a foundation for scholarly translation. The Serampore group translated and published Scriptures for languages among whom there were at the time no believers. By the time the Bengali New Testament came from the press there were four believers waiting for it. Four more opened their hearts to the Saviour the very first night after a copy was left in their village for any who could read. Morrison, in the face of opposition from employers, the death penalty for readers, and criticism from friends at home, plodded on to complete the whole Bible in Chinese. These and scores of others like them bear eloquent testimony to the high priority the Church has given to vernacular Scriptures.

THE LANGUAGE OF THE PEOPLE

This deeply ingrained realization of the need of the Scriptures in the everyday language of the people is further evidenced by the unprecedented demand today, on the part of national churches, for revision of existing Scriptures and further translation for those who as yet have only a part. Major revisions are now going on in more than 90 languages and further translation in another 175.

The fact that 1,127 languages have now received the Scriptures either in whole or in part (only 215 have the whole Bible) is no grounds for complacency. Some 2,000 languages spoken in our world today are still without a single verse of Scripture. No missionary-minded believer questions that these remaining tribes, many of whom are quite small, have a right to hear the Gospel. But that the Scriptures should be translated and published for them too is challenged by some on the "practical" grounds of limited finances, limited personnel, limited printing facilities, perpetuation of language differences, and political and ecumenical expediency. That one convert has less need of the Scriptures than a thousand converts, is neither logically nor theologically defensible. As a business venture there is a world of difference, but the Christian missionary enterprise is not a commercial concern, nor is it to limit its activities to those that are commercially profitable.

That missionary work to reach the remaining smaller groups should shift from the divine precedent and the historic practice of the Church and proceed without the Scriptures in the language of the people, for any reason, is a serious matter. To present every man perfect in Christ Jesus is the goal of all true missionary endeavor. The Scriptures are God's means, in the hands of the Holy Spirit, the missionary, and the convert, to bring this to pass.

One has only to see the fruit of giving the Word to a small tribe to realize that it is spiritually profitable and that even "practical" reasons crumble before God's

manifest blessing upon his own Word. Moran, a Piro chief of the upper Amazon basin, came to the translator with the request that she work out some sort of Bible study for the Piro women. "Most of them need the help of the Word" he said. "They aren't growing in the Lord as are their husbands." He then added: "My wife is kind of different from the other women. When she does something wrong, I say to her, 'Nina, God's Word says so and so.' And she says, 'Moran, is that what God's Word says?' So I give her the Word and she reads it for herself and then she doesn't do that any more. When I do something I shouldn't, she says to me, 'Moran, sit down!' And I sit down. Then she says to me (soft and meek, like she always is), 'Moran, doesn't God's Word say thus and so?' So then I go and read it and by God's help I don't do that any more." Children of the jungle—members of the twentieth century Church of the living God—people of the Book! Of the 1,000 Piros in Peru, over 600 have been born again by the Word of God in their own tongue. Today they are carrying on services in 12 different places and have already sent missionaries to adjoining areas. Was it "practical" to produce the whole New Testament for 1,000 jungle Indians? The reader will be glad to know that now at long last portions of the Scripture are available for the Ixil and in process for the Ocaina.

BIBLE TRANSLATION PROGRESS

It is worth noting that the Bible translation movement has steadily accelerated throughout the centuries. From 100 A.D. to 1450 A.D. 33 languages received Scriptures, a rough average of a new language every 40 years. By 1800, 71 languages had some printed portion (including some but not all of the above 33), an average of a new language every 9 (or less) years; 1801 to 1830 86 more, or 3 new languages per year; 1831 to 1937 851 more, or 8 per year. Between 1937 and 1955 the average dropped to 4.6 new translations per year, but in the 24-month period 1956-57 35 more languages received something for the very first time, an average of a new language every 3 weeks! As we face the formidable task of giving the Scriptures to the 2,000 languages still to go, may we not lose heart but rise to new heights of attainment and to the completion of the task!

Twenty-five years ago two organizations came into existence, one specifically dedicated to providing the Scriptures for those still without them, the other a training institute to prepare workers for the linguistic research which must undergird such a program. The combined efforts of the Wycliffe Bible Translators and the Summer Institute of Linguistics have already resulted in portions of the Word being published for the first time in over 90 languages. Field work is in process

in another 100 languages. Strategic planning for the extension of training facilities and placement of workers in the remaining 2,000 languages is now under way. This year, on the 25th anniversary of these two organizations, a "Call To Prayer And Special Effort To Reach 2,000 Bibleless Tribes In This Generation" has gone out over the signatures of outstanding Christian leaders in the earnest hope that God will stir the forces of all Christendom to the completion of this vital and basic task.

The essential nature of the task and the problems encountered are as they always have been. Unwritten languages are being given alphabets. Grammars, dictionaries and scientific linguistic articles are being published. Hand-typed copies, then limited field-duplicated translations, are tested and revised in actual use with the people before definitive printed editions are produced. Primitive tribespeople are being taught to read and are studying and teaching the Word of God. Because of the scientific and educational aspects of the work, governments have granted permission for and given substantial backing to the translation task, even where missionaries as such are prohibited. The modern science of descriptive linguistics plus developments in transportation and communication have made possible and speeded up the research and translation task even in the most primitive areas. The training facilities in America, Australia, and Great Britain, and the research and translation program now in progress in 11 countries in both hemispheres, have been of service to many missions and other organizations also dedicated to getting the Word of God to the peoples of the world and laboring in every part of the world.

ANSWER TO THE PROBLEM

The answer to the problem of reaching the 2,000 Bibleless tribes is certainly not to be found in abandoning the divinely given and historically attested principle of giving the Word of God in the language of the people. The answer lies in a mighty working of the Holy Spirit in the hearts of his own that will issue in a new sacrificial giving of time in prayer, of manpower, and of funds.

This is a strategic time for the Christian Church to reaffirm her unshakeable confidence in the Word of God, not only for her own need but also in the evangelization of the world. We are the "people of the Book," but are we committed to giving it to all others in the same measure that we ourselves have received it, written and in their own language, whatever the cost? God is already committed to blessing such a program, for he has said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." END



The final Sydney Showground meeting broke all Crusade attendance records—150,000 persons. The response to the invitation was 5,648 inquirers—2,000 of whom came forward in the adjoining Cricket Ground.

To God Be The Glory

The Very Rev. Dr. S. Barton Babbage

Dean of St. Paul's Cathedral, Melbourne

In Melbourne we were both humbled and exalted—humbled by the response and exalted by the results. Night by night people from every walk of life—from the highest to the lowest—gave themselves either by committal to Christ or by rededication.

It has been a high privilege and an unforgettable experience to have been able to share in this evangelistic adventure. The ministry of Billy Graham we have appreciated more than we can say. To his burning sincerity, contagious faith and personal charm he adds an utter devotion to Christ. We pray that the blessing of God may continue to abide on his ministry.

The Rt. Rev. R. C. Kerle

*Bishop Coadjutor
The Church of England
The Diocese of Sydney*

My whole life has been greatly enriched by my participation in the Crusades in Australia. Never again could I doubt that the Gospel is the "Power of God," nor that men's lives can be changed through "the foolishness of preaching."

Throughout this Commonwealth the majority of ministers of all Churches participated. It has been the greatest act of united witness in the history of this nation; and, either directly or indirectly through land-line relays, thousands of congregations have received deep spiritual blessing.

We have discovered the existence of a real spiritual hunger and we are encouraged to preach Christ crucified with a new confidence.

The spirit and message of the Crusades will continue in the thousands of Churches who have been benefited beyond measure during the Crusade days, and in the lives of the multiplied thousands of individuals who have found a new meaning to life through faith in Jesus Christ.

As the Churches and Christians of Australia take up the task we firmly believe this is not the end, but the beginning of a great new day for the cause of Christ here in this land.

The Rev. Dr. A. H. Wood

President-General of the Methodist Church in Australasia

The Graham Crusade has been the most remarkable religious event in this generation in Australia. The numbers attending the meetings night after night have been one amazing evidence of success.

The many thousands who have responded in each city have given the churches an opportunity which they have not known before.

The Methodist Church has whole-heartedly co-operated and as its official head I pay the heartiest tribute for what we have seen and experienced. To God be the glory!

The Rt. Rev. Marcus Loane

*Bishop Coadjutor
The Anglican Church
The Diocese of Sydney*

Sydney has never been so widely or deeply stirred as it has been during this Crusade. The many thousands who have crowded the meetings at the Showground and who have responded to the invitation at every meeting have revealed a spiritual hunger which was scarcely suspected. There is perhaps hardly a Church in the metropolitan area which is not now rejoicing in those who have declared themselves willing to put their trust in Christ and receive Him as their Lord and Savior.

The Crusade has unified all the Churches in a fellowship which has proved more real and effective than we have ever known.

The Rev. Gordon Powell

Minister of St. Stephen's Presbyterian Church

Sydney is a pleasure-loving city. Its people have been described as amiable pagans. Its church people have always had a struggle and too often been weak and defeated. What a difference there is now! There is a spirit of gaiety and confidence amongst the church people. Morale is at an all time high and all the city is talking religion and the churches, working joyfully together, feel a new strength. We believe it is the beginning of the first big revival in our history. God has done great things whereof we are glad.

The Rev. Alan Walker

Minister of the Central Methodist Mission

Only the Spirit of God, the Christian Gospel and a Christian preacher could have produced this miracle. Here we have seen welling up the need of this great city. A deep yearning for God often lies buried beneath the materialism, the sophistication, the sin of our lives. Here it has broken through in these days. Here we have seen God from His side breaking through to us. Life for many of us will never be the same again. Lives have been changed, homes reunited, churches quickened. Humbly, gratefully, we acknowledge the goodness of God.

The Rev. Dr. E. H. Watson

*Director of the Department of Evangelism
The Baptist Union of the State of N.S.W.*

None of us imagined that we would ever see the day when thousands upon thousands of our fellow citizens would openly declare their faith in Jesus Christ. People from all walks of life have been ready to declare without embarrassment their readiness to allow God to come into their lives. The Crusade that has been held in Sydney is now to be written into the history of our nation, and will be written, many of us believe, as the greatest event in the religious life of the country.

The Rev. R. F. Clement

Minister of the Central Methodist Church, Auckland

Almost every Church reports new members in its fellowship, and more important, a deepening of the spiritual life of many who belonged before. To assess the magnitude of the impact of the Crusade we should be required to attempt to measure spiritual values which would be impossible. Certain it is that something of immense spiritual significance has happened in many Churches and Christian people in Auckland for which we thank God.

The Rev. Roland Hart

President, Canterbury Baptist Association

The continuing impact of the Crusade is being seen first in the increased congregations of Churches of all denominations; secondly, in the fact that there is now in every Church a spearhead of trained and confident Christian workers. We are now confronted with an opportunity such as we have never known in this country.

THE **Billy Graham** EVANGELISTIC ASSOCIATION

P.O. Box 779, Minneapolis 40, Minnesota

Bible Text of the Month

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son (Hebrews 1:1-2).

¶ The first paragraph of the Epistle gives a summary view of its main subject, the finality of the absolute Revelation in Christ as contrasted with the preparatory revelation under the Old Covenant.

B. F. WESTCOTT

THE LAW AND THE GOSPEL

¶ But in this diversity he still sets before us but one God, that no one might think that the Law militates against the Gospel, or that the author of the one is not the author of the other. JOHN CALVIN

¶ The pronoun *us* refers directly to the Jews of that age, to which class belonged both the writer and his readers; but the statement is equally true in reference to all, in every succeeding age, to whom the word of this salvation comes. God, in the completed revelation of his will, respecting the salvation of men through Christ Jesus, is still speaking to all who have an opportunity of reading the New Testament or of hearing the Gospel. The Christian revelation is to be traced to the same origin as the Jewish revelation. It is the same God that speaks to us, who speaks to the fathers; and as that God is *one*, the two revelations must be harmonious. The Law cannot be against the Promise. JOHN BROWN

¶ In that revelation of the divine will which the Bible contains, we have a series of communications, stretching through a course of many centuries, conveyed through individuals of different habits, tastes, education and talents, and characterized by the greatest variety of form and style. Amid all this diversity, however, of outward circumstances, the great Author of the whole remained from the first to the last the same. By whomsoever the message was borne to men, whether by patriarchs or prophets, or by the Son of God Himself; at whatever period it was announced, whether in the early dawn of the world's history, or after "the fulness of the time" had already come; and in whatever form it appeared, whether clothed in symbols, or conveyed in the language of direct communication; whether set forth by some silent, yet significant type, or proclaimed by the living voice of some gifted seer;

whether uttered in brief and naked terms, or wrapt in the gorgeous mantle of impassioned poetry, it was throughout the same Divine Spirit who inspired the messenger and authorized the message.

A. ALEXANDER

BY HIS SON

¶ In opposition to the gradual revelation of the mind of God under the Old Testament, the apostle intimates that now by Jesus, the Messiah, the Lord hath at once begun and finished the whole revelation of his will. So Jude 3, the faith was "once delivered unto the saints"; not in *one day*, not in one person, or by one sermon, but at *one season*, or under one dispensation, comprising all the time from the entrance of the Lord Christ upon his ministry to the closing of the canon of Scripture which period was not at hand. This season being once past and finished, no new revelation is to be expected, to the end of the world.

JOHN OWEN

¶ The striking aspect of this statement is, that it appears (at the beginning!) in the epistle which leaves no stone unturned to show that the absolute and exclusive salvation is *in Christ*. This exclusiveness of salvation apparently does not at all conflict with the fact that God's speaking in and by his Son is mentioned together with God's *earlier* speaking "in divers manners." The vision of the unique salvation in Christ, the High Priest, is no occasion whatsoever to devalue God's speaking and revelation in time past. To the contrary, God's speaking is seen in its broad and varied scope: at *sundry* times and in *divers* manners. It is pluri-form over a long historic period, a historic multifarious activity of God, which is placed *next to* "God's speaking" by the Son, and this apparently does not in the least minimize and weaken Christ Jesus' import, to the author's estimation.

G. C. BERKOUWER

¶ As in his person, in which dwells all the fulness of the Godhead bodily, he rises above all classification and is *sui generis*; so the revelation accumulated in him stands outside all the divers portions and divers manners in which otherwise

revelation has been given and sums up in itself all that has been or can be made known of God and of his redemption. He does not so much make a revelation of God as himself is the revelation of God; he does not merely disclose God's purpose of redemption, he is unto us wisdom from God, and righteousness and sanctification and redemption. The theophanies are but faint shadows in comparison with his manifestation of God in the flesh. The prophets could prophesy only as the Spirit of Christ which was in them testified.

B. B. WARFIELD

¶ The one expression "in a Son" involves in itself a full antithesis to the fragmentary model revelation given to the fathers in the prophets. In the first place, there is only one agent of revelation instead of many, therefore the revelation is given in one gush instead of in many separate parts. Then the absence of the article in the phrase *en huio* gives it this meaning, that one standing to God in the relation of Son can make a revelation which shall be perfect in its character, therefore complete and final in contents. The thought is substantially identical with that expressed in the Fourth Gospel. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." A Son dwelling in the bosom of God, his Father, and having access to his inmost thoughts, is fit to be the perfect exegete of his mind: such is the implicit argument of both Gospel and Epistle. This view implies that the Son must be the last speaker: no more remains to be said.

A. B. BRUCE

THE LAST DAYS

¶ *In these last days.* This is a mode of speaking which was peculiar to the Hebrews. It originated from the fact that, agreeably to divine predictions, they were expecting the advent of the Messiah. His advent was the grand epoch in the world's history, and constituted a dividing line between its two great portions, namely, the time *before* his advent, and the time, or the ages, *after* it, which time would endure forever, since the Messiah's kingdom would be fully developed only in the eternal state. Among the Hebrews who lived *before* this event, the time then passing was denominated *this age, these times, this world*; and the period *after* this event was designated by corresponding terms, chiefly by the expression *the world, or the age, which is coming, or briefly, the world to come*.

H. J. RIPLEY

A LAYMAN and his Faith

RIGHTEOUS INDIGNATION

WHEN THE HUMAN BODY no longer reacts to external stimuli one of three things has taken place: it is either anesthetized, desperately ill, or a corpse.

When a social order no longer reacts against flagrant sin it has become insensitive to evil or spiritually dead.

Where is the grace of righteous indignation of which we once were capable?

Where is the sense of moral anger which rebels and cries out against sins which are a stench in the nostrils of a holy God?

We have become so tolerant of evil that we mutely turn away while it expands and flourishes all about us.

Even as I write this I can hear the cry of "Negativism" which this article will elicit from churchmen who should know better.

Let me say with all the earnestness I can command: The human body which does react vigorously to infection is in grave danger; so too is the Church which fails to react against evil.

¶ Our sense of values has become so distorted that we are inclined to accept the standards of the world rather than those given to us by a holy God.

Every one of the Ten Commandments is flouted today while, even within the Church, many try to rationalize these aberrations and excuse them in terms of the degenerate philosophies of the paganism by which we are surrounded.

The loss of the ability to be aroused over immorality—and those things which lead to immoral practices—is now so marked that those things once done in secret are now matters of common discussion.

What has happened to a generation in which there is so little outcry against evil? What has happened to churchmen who condone in their own families immodesty and looseness of behavior which only too often leads to disaster?

What has happened to our national leaders when their votes against evil practices are usually predicated on "what my constituency wants," and not on the moral issue itself?

The evidences of moral and spiritual deadness are in evidence on every hand. Even now we are entertaining as a guest a man who represents the very incarnation of evil.

We have become so enamoured with

the word "freedom" that we have confused it with license. We are so anxious to be "liberal" that we forget God's holiness cannot be liberalized. We are so concerned with "progressive" programs that we often fail to see they are reversions to discredited philosophies of the past.

¶ There is much talk today about "prophetic preaching" and this is good. But when such preaching concerns itself primarily with the collective sins of society and ignores the soul-damning sins of the individuals of which that society is composed, it is overlooking the one hope of a redeemed society—redeemed people.

If one will study the minutes of the great denominational meetings one will find that *much* of the time is spent discussing matters which have no bearing on the *eternal* welfare of man. Why is there so much concern over the immediate and so little about the ultimate.

When we know that alcoholism is one of America's great social problems why is the Church largely silent about social drinking—from which alcoholism proceeds?

When we are confronted with the fact that America, as a nation, has become obsessed with sex, why does the Church say so little about purity of life?

Hours are now spent in church courts lowering the standards regarding divorce and remarriage while not even a minute is devoted to the Seventh Commandment.

We believe the Church must share in the responsibility for America's lowered moral standards. Too few have had the courage to speak out against that unending pressure to throw off those moral restraints which are a part of genuine Christian character.

Too many Christians have become enmeshed in the trends of our day and in so doing lost their inclination and right to speak out against evil.

The writer is on neither a witch hunt, nor is he speaking from ignorance. We know conditions have changed and that moral values have slipped to an unbelievable low. For a good many years we associated with a number of people who were classified as rather "rough" in those days: college and medical students, local politicians and police, professional baseball players and hangers-on. In all those years we never came in contact with a known homosexual.

Now these people are everywhere. The president of a theological seminary told us only last week that the president of another great Christian institution remarked that his great problem came from homosexuals, not from alcohol.

In the Old Testament Sodom and the revolting practices of that city are held up to us as examples of utter depravity.

In the letter to the Romans Paul speaks of this matter in the frankest way: "Men with men performed these shameful horrors, receiving, of course, in their own personalities the consequences of sexual perversity."

What has happened which has permitted perversion to be regarded as merely a psychiatric problem? Why is alcoholism merely a disease and no longer a sin? Why is lewd literature merely the expression of our times and not an affront to society?

Why does evil become "art" when portrayed in attractive form from the stage or screen? Why is dishonesty so commonly condoned, provided the thief gets by with his crookedness?

These and many other perversions of right are so entrenched in our society that nothing less than a cleansing work of the Holy Spirit can bring about a change.

But the Holy Spirit operates in the minds and hearts of individuals. It is His purpose to fill men and through them to speak out against unrighteousness wherever it is found.

¶ This is a matter of the gravest importance. There is every reason to believe that the judgment of God will fall on our nation because we have lost our own sense of righteous indignation over the evil which is flouted on every side.

In the epistle to the Romans we read: "Now the holy anger of God is disclosed from Heaven against the godlessness and evil of those men who render Truth dumb and inoperative by their wickedness . . . are you by your obstinate refusal to repent simply storing up for yourself an experience of the wrath of God in the Day when, in His holy anger against evil, He shows His Hand in righteous Judgment?" (Phillips).

A moral anger exercised without divine wisdom plays into the hands of the Devil. That which we need is a renewed cleansing of our own hearts and an infilling of the Holy Spirit. Then, and only then, can we stand in the breach and become the instruments of a righteous witness against which even the unregenerate will quail.

It may cost us dearly, but Christ's own cannot count the cost. L. NELSON BELL

THE TASK OF CHRISTIAN EDUCATORS

The Christian college today is called upon as never before to justify its survival as a serious educational effort.

Education seeks above all to lead the mind to truth, to defend truth against the onslaughts of error, and to unmask the frailties and fallacies of false views of reality and life. "The academic approach" means truth consistently held and persistently applied.

From such regard for truth Christianity has little to fear. In fact, the neglect of truth—its fragmentation or compromise—alone can obscure the superiority and finality of the Christian religion.

If there is any religion that places a premium on truth, ours is that religion. No other religion like Christianity regards the Logos as intrinsic to the Godhead, man by creation as a bearer of the divine rational-moral image, revelation itself as intelligible divine communication to fallen man, spiritual conviction as a work of the Spirit by the use of truth as a means, and man's redemption as his rescue from sin and his restoration to the knowledge of the one true God.

The academic approach obviously can mean something quite different. We need but look at the world around us—its climate of ideas and the mind-set of the colleges and universities—to realize this. The pride of reason, the mind of man fixed on the secular concerns of this life, or in pursuit of supernatural realities only along the roadway of speculation, is its characteristic hallmark. One can well understand, even if he cannot justify, the misgivings about higher education that crowd many of our devout evangelical homes. It is incredible that great institutions like Harvard and Columbia found their origin in the desire to train a competent evangelical ministry—credible, that is, if one thinks of the contemporary curriculum of such schools as supplying what the original founders envisioned. But that is hardly the case. Today, on the great campuses of America, biblical religion is engaged in a constant battle for survival; in colonial times, higher education found its incentive and inspiration in the Christian revelation of God and the world. That vision has, of course, long been darkened in the collegiate world.

The loss of this spiritual and moral axis has made American education more and more vagabond and vagrant. Not only has the classroom, and the curriculum as a whole, and the spirit of the campus, drifted at

uncertain distances from any recognizable harbor of the soul, but the American university has steadily lost the prospect of the rational integration of life's experiences.

The academic approach therefore is something that evangelical Christianity dare neither evade nor neglect. Our confused generation can recover the unity of truth only by a return to the revelation of the living God as the key to creation, the key to conscience, to history, to redemption, and to judgment. This supernatural axis offers education today its only prospect for lifting our vast learning to the spiritual service of God and man. If modern learning has lost this sacred vision—even its sense of ultimate moral and spiritual obligation—the evangelical movement nevertheless retains the duty of reaffirming that responsibility, and of providing the academic world with an example of what it means to crown human wisdom with the lordship of Christ.

Perhaps the most serious weakness of contemporary evangelical education is the fact that during the past generation its witness to the secular schools has scored so low. Beyond doubt Christian scholars continue to make their mark in many areas of study, winning recognition for proficiency in this discipline or that. But in one department of learning after another in the whole gamut of modern study scarcely an evangelical scholar is any longer mentioned for his contribution as a *believer*. What is at low ebb is the evangelical contribution to healing the rupture in modern thought, to bridging the gap between the Christian revelation and modern interpretations of reality and life. It is only of partial importance for the evangelical cause in the world that devout scholars attain a desirable professional stature and respect in their spheres of specialization. Of equal importance is their creative contribution from the vantage point of such professional distinction to the Christian world-life view. However renowned a scholar may be in a given field, if beyond his personal piety he does little more than pose academic problems to Christian belief, and contributes little if anything to their solution, he has failed to strengthen the ties of revealed religion at a time when secular unbelief has virtually snipped the thread of Christian relevance.

Behind this failure of some eminent evangelicals to advance the Christian view on the level of learning stands the virtual indifference of many of our evangelical institutions to the higher academic task incumbent

upon the educational enterprise. It may be that a course in theism, or some other study designed to grasp the whole range of life and reality from the standpoint of God as its central explanatory principle, still survives—although interest in a comprehensive world-and-life view is less fashionable today than a few decades ago. But such a course, imposed toward the close of the college years, hardly fulfills the academic duty of evangelical education in this matter.

Are the faculty members themselves, in the educational thrust of the campus, concerned for correlation of their classroom convictions? Are they themselves inspired by the grand ideal of a unified campus outlook, finding in Jesus Christ the true center of life and reality? As an academic mirror of the evangelical heritage, does the teaching staff in their respective disciplines sense their duty to advance the interests of a Christian view of God and the world? Does the administrative leadership sense the obligation of the Christian college to seek under God a rational integration of the whole enterprise of modern knowledge and learning?

Unless modern learning is oriented to the scriptural revelation, unless the full light of that revelation is allowed to illuminate the insights of our century, unless the whole range of knowledge becomes a panorama enhancing the centrality of Jesus Christ as creator, preserver, redeemer and judge, the academic enterprise somehow fails to justify its mission as a distinctively Christian effort. It may shelter evangelical youth from the corrupting influences of our age; it may inspire them with a devotional warmth and attract them to a life of personal piety; it may channel them into the vocational service of the church of Christ; or perhaps to dedicate their work in other areas to the service of God and man as a divine calling; it may provide a larger fellowship of kindred hearts whose associations in later life will prove a stimulus to each other and a blessing to the world. All these accomplishments are worthy but are inherent also in the activity of local churches true to their mission, and therefore do not constitute the unique task of our Christian schools. That task is to delineate the abiding truths with precision and power, and at their center to unveil Jesus Christ the Truth. If Christian education fails in this basic mission, it forfeits its great opportunity and defects from its great responsibility.

Why is it, we may ask, that in a century which began with comprehensive works like James Orr's *The Christian View of God and the World*, which crowned our senior studies in college days, the whole educational enterprise of American evangelicalism in our century has produced no up-to-date work of comparable merit?

Has this responsibility for a unified Christian outlook binding together all the spheres of knowledge from the standpoint of revealed religion ceased to be an imperative? Western theology has shifted from an aggressive liberalism to a pervasive neo-orthodoxy. Philosophy has deteriorated from the regnant idealisms to the vacillating naturalisms of a cynical end-time. The world of invention has staggered man's imagination with its mastery of speed and space; with incredible momentum the realm of science has moved from theory to theory. For the evangelical academic community to stand on the sidelines of such changes, without interpreting them with bold venturesomeness from the Christian point of view, seems an inexcusable neglect. Our best young minds look for an evangelical philosophy of science, and there is none; they look for an evangelical theology of the Church in the world; they look for literature that points the way through the social pressures of our era. To give them guidance in these areas in classroom and textbook is the task of the academic enterprise. The production of a core of evangelical literature in the crucial areas of modern thought is a duty our evangelical administrators and faculties now neglect only at great cost both to the stability of evangelical forces in the world, and to the effectiveness of the evangelical witness in the world.

To their credit, conservative Protestant institutions have faithfully resisted the levelling tendency of Protestant liberalism and have maintained the vital distinction between revealed religion and religion-in-general. Our times demand a new strategy in academic affairs, however. In our generation of despair and doubt we must challenge the citadels of modern unbelief from the high tower of Christian theism in its pledge of spiritual unction and intellectual unity. To do this effectively, the evangelical cause requires certain guiding principles to which it may well devote its energies these next years.

1. A chain of accredited evangelical institutions from coast to coast should be strengthened and enlarged through evangelical planning. Institutional accreditation easily becomes a fetish and sometimes even an instrument of prejudice, but meeting the highest secular standards of education is an imperative precondition of evangelical academic strength. The evangelical cause would gain from cooperative efforts to strengthen colleges successively in their final thrust for recognition.

2. Evangelical schools will best preserve their academic priorities by seeking the administrative leadership of devout scholars who themselves have earned the highest degrees and thus as a symbol of educational achievement can inspire evangelical youth. Doubtless the veneration of earned doctorates has its perils, for

even an earned sheepskin can cloak a worthless wolf. But schools that lean for leadership primarily upon evangelists and public relations experts for their financial and promotional advantage tend almost inevitably to lower their academic sights.

3. The prime academic task of the evangelical college president, beyond securing a competent and trusted faculty, is to communicate and inspire a comprehensive, cohesive delineation of all the areas of knowledge in relation to the Christian revelation. The college president is the main key to an earnest searching of the Christian philosophy of education, to a thorough presentation of modern alternatives to the Christian view, and to the relevant exhibition of the biblical view of God and the world.

4. Modern learning is so extensive and intricate that its coordination with the Christian view requires the mutual effort and contribution of the entire teaching staff. An evangelical faculty that finds its intellectual stimulus in meeting and confronting the world's challenge to the Christian faith will not soon fall into internal tension and discontent.

5. Few evangelical faculties today can undertake in isolation the burden of a comprehensive literary statement of the evangelical view. In this time of culture crisis the effective pooling of evangelical resources across faculty lines could enhance the Christian witness through symposiums and other joint efforts.

6. Important to the evangelical thrust today are opportunities for scholars' conferences to provide an orderly exchange of mind and heart in related disciplines. The provision of travel expenses in whole or in part for participation in professional societies, especially as evangelicals develop their own lines of communication in conjunction with such gatherings, is therefore a desirable faculty benefit.

7. Endowment of lecture series for studied contributions on crucial facets of Christian faith and life would enhance evangelical literary contribution at the academic level. Conservative Protestantism needs today to parallel such great works as the Bampton Lectures of an earlier generation loyal to the evangelical heritage. Students on our campuses need the stimulus of such volumes, evangelical libraries require their supportive presence, and reserve reading lists in our nonevangelical schools will benefit from their availability. Any lecture series, of course, is valuable only in proportion to the thought and energy that even the ablest scholars devote to their task. Today the avenues of publication are open wide, and our great need is for published works addressed to the collegiate as well as to the ministerial mind.

We live in an age shadowed by communism, scientism, and secularism. The one great hope for such an age is still the effective and thoroughgoing thrust of the

biblical evangel. In this task, responsibility for delivering an aggressive academic impact for the evangelical view devolves upon us who eagerly identify ourselves as evangelical.

END

AGAIN AMERICAN YOUTH ARE OFF ON A GREAT ADVENTURE

Trek to the halls of learning is the most important experience of the month for millions of American youth. Hundreds of thousands will be entering university, college, or seminary for the first time.

Pastors and other Christian leaders who have helped to nurture these fledgling "trustees of posterity" are undoubtedly sending them off with prayer and good counsel. This business of getting an education is one of the most important adventures of life. The Church must share in this concern of youth and furnish essential guidance.

These neophytes in the art of learning are choosing vocations. Some will go into professions, some into business and, in our sort of world, many will choose science and engineering. The Church needs to impregnate their minds with the conviction that while erudition and scholarship are enormously essential, an education without Christ and a Christian philosophy of life prepares one for only half a career. Unless the vessel is clean, whatever is poured into it may turn sour. There is a distinctive wholeness and wholesomeness to the man who puts Christ first in his life, prepares himself to be a good steward, and sees his basic life mission as an ever-enlarging service to mankind. A vital relationship to his Lord will enable him to view life in the proper perspective.

When the student becomes aware of the clash between historic Christianity and scientific naturalism he may quickly react against "old-fashioned" truths and virtues. It is the pastor who should be able to help the young scholastic see that the universe is not self-sufficient and self-explanatory and that his religion cannot be defined in naturalistic psychological terms. Christ must be made for him the answer to his deepest personal moral and spiritual involvements, his highest and richest aspirations, the vital and enabling contact with a power greater than his own.

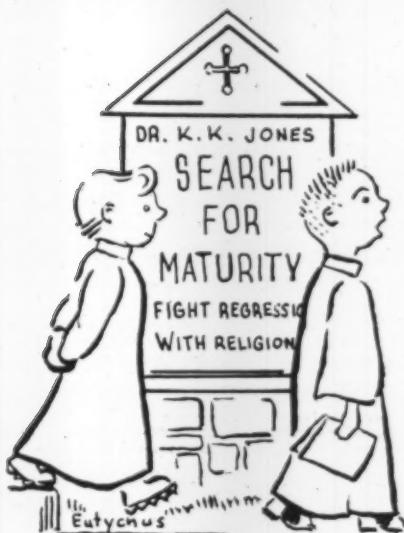
Wise pastors will not cross these absentee sheep off their prayer lists but will keep shepherding them through their crucial years in school. They will have problems galore, the basic solutions being moral and religious. Such young men and women need to feel that at all times they have free access to the House of the Interpreter, especially when doubt and confusion overtake them.

There is no more strategic opportunity for a pastor than that of spiritual guidance to those whom Disraeli once dubbed "the trustees of posterity."

END

EUTYCHUS and his kin

FOR THE KIDDIES



Of course you don't dig it, Ainslee.
Sermons are for grownups.

Pastor Peterson saw my cartoon, and after mustering a chuckle remarked on the seriousness of immaturity in the church. The apostle, he said, complained about having to feed the Corinthians milk instead of meat, but now even milk won't do. It has to be candy, or candy-coated tranquilizers.

Fearing that he had missed my point, I suggested that all this concern about immaturity could be a clear sign of it.

"Exactly," he agreed. "But it is difficult to preach with child-like simplicity to people who are looking for childish gratification. Once children were treated as miniature adults. Now adults expect to be treated as children. Everyone relies on the paternalism of the government, school, employer, and the church too. It's a child's world, where all your thinking is done for you, and every story must have a happy ending. All religions lead to the end of the rainbow, and the best church is the one where you find most reassurance. The hymn of the century is 'Dear Lord, Hold My Hand!'"

I tried to interrupt this sermon by asking if he disapproved of the figure of the Shepherd, too. I only deflected the discourse. The pastor is outraged by the sentimentality with which that biblical figure is draped. If Christians today understood it, they would live more like

David or Peter and walk in the steps of the Shepherd who gave his life for the sheep.

When he left, he was fervently calling for the church militant to replace the church juvenescent. **EUTYCHUS**

THE PROBLEMS OF YOUTH

Your July 6 issue is an excellent . . . study on the problems of youth today. Thank you for the reservoir of material that so many capable leaders have compiled for us. **SAMUEL W. TATEM**
 First Baptist Church
 Damascus, Va.

The July 6 issue of your magazine has . . . reached me. I have read four articles, among them the first, by Pitirim A. Sorokin, and the one by your Associate Editor, J. Marcellus Kik, and I must say that for sheer pessimism I do not know their equal. Perhaps everything they say is true; but there isn't a ray of hope in either of these articles. If I preached in that fashion every Sunday morning, either my Church would soon be empty, or folks would die from sheer despondency. . . .

If some of your writers could get the idea that a little good is more powerful than a great evil, they might at least express a hopeful thought in regard to the future. . . . My people leave the sanctuary happy on Sunday morning, as much as to say: "I believe I can meet the temptations and trials of the world for another week."

BENJAMIN EITELGEORGE
 The Methodist Church
 Trinidad, Colo.

Each of the writers shot straight from the shoulder in describing our present day problems that are affecting our youth.

WAYNE THOMAS
 Town and Country Church of Christ
 Carmichael, Calif.

I hereby confer an "Oscar." These articles show us plainly what we're getting into.

Princeton, N. J. **EARL L. DOUGLASS**

I was impressed, quite favorably, with the total impact of this particular issue. If I might mention the four items that

"made" the issue: 1. The stimulating article by Dr. Sorokin set forth with quietly authoritative force a major problem of our time. The high quality of this article, even if we happen to believe that Dr. Sorokin's suggested solutions are not ultimately realistic, was enough to carry over the motley array of inferior "traditio-homiletico" materials which followed his article directly.

2. The head-on grappling of L. Nelson Bell in his fortnightly column, with the question of "bibliolatry." If this article proves nothing else, it proves that Dr. Bell is a courageous layman. But it does prove something else, and that is that in spite of the fact that Dr. Bell does not travel too far from opening question to concluding answer, nevertheless he reveals in this particular column . . . that his spirit is akin to the spirit which evangelical Christianity has long needed in both its irenics and its polemics. 3. The editorial headed "The Delinquent Church," in its frank admission that the blame for some contemporary ills must be shared by *all* branches of the Church, reveals an intellectual depth and a spiritual humility and frankness that, if continuing in this magazine, may well persuade many of us that **CHRISTIANITY TODAY** is, indeed, *the* church magazine of our time. 4. But I was overjoyed to find Edward John Carnell's positive review of Paul Tillich's most recent book, *Theology of Culture*. This is one of your more honest and fair appraisals of Tillich. . . . I would have only one major question for Dr. Carnell, and that is in regard to his statement that Tillich's theology cannot be considered to be consistently biblical. Perhaps Dr. Carnell would also be willing to say this of every exegete, theologian, evangelist, and parish minister. For surely complete consistency is not one of the realized goals of men in this life.

JAMES W. BERGLAND
 Simpson Church, Methodist
 Paterson, N. J.

May I thank you indeed for publishing Dr. Pitirim A. Sorokin's article "The Demoralization of Youth—Open Germs and Hidden Viruses". . . . I thought he was absolutely correct in pointing to the cultural component surrounding the porno-

graphic and obscene sexual literature which has been lately produced and increasingly distributed among our young people. He correctly indicates that the solution to this problem calls not for some overwhelming effort to arrive at a definition of words but rather for the disinfection of our entire life and culture from the cheap and sordid.

Acts of commitment in reconstructing our life through a personal witness in terms of our own reading, T. V. listening, movie attendance and behavior in general represents the most constructive form of censorship. The aroused conscience of the American people will more effectively than any machination serve as a weapon in cleansing the culture of America from the viruses that today infect youth and adults. This was a most constructive article and you are to be complimented for publishing it.

ARTHUR GILBERT

National Director

Dept. of Interreligious Cooperation
Anti-Defamation League of B'nai B'rith
New York, N. Y.

At the risk of appearing unappreciative of the excellent article by Professor Sorokin, may I point out one important omission among the factors contributing to juvenile delinquency, namely: the glamorized sex "education" offered by many teachers in his own field of sociology both at the school and college levels. Sex, as Dr. Sorokin pointed out, is glamorized by TV, movies, advertisements and novels. It need not, however, be so glamorized in the classroom. The writer has taught college biology for over four decades and believes he knows whereof he speaks.

Please accept my sincere thanks for your most excellent periodical. As an Anglican priest, I appreciate what you are doing for true Christian evangelism—the only defense against the forces of evil that would destroy the world.

Waukesha, Wisc. RALPH S. NANZ

"Will Alcohol Destroy our Youth?" . . . is one of the most challenging articles that I have seen in 40 years in the ministry. It confirms many of the things that the church has been stressing, in principle, for some years.

Forked River, N. J. HOWARD JOHNSON

Mr. Kik's article on juvenile delinquency in the July 6 issue carries knock-out impact. So comprehensive, well documented, and scriptural in tone, it makes one fear for the future of our land. In fact, the main articles in this issue ex-

pose the moral conditions in our nation so unmercifully that it is hard to see how God can any longer withhold judgment. That we are sinking fast is evident, and that against the most moral and spiritual light any nation has ever had. God have mercy on us! FARIS D. WHITESELL

Professor of Practical Theology
Northern Baptist Theol. Sem.
Chicago, Ill.

Mr. Kik states that Christian churches have neglected this . . . juvenile delinquency [problem]. . . . I want to reproduce this article and place it in the hands of headquarters of each denomination. . . .

St. Louis, Mo. W. C. AYER

For a long time now I have been enjoying CHRISTIANITY TODAY as a magazine which is dedicated to the truth and glorifies our Lord and Saviour Jesus Christ as the Son of God and Saviour of the world. . . . The July 6 issue was especially interesting and revealing. One major thought stands out after reading the various articles on juvenile delinquency. . . . The only thing that can help to solve the problems of youth as well as the problems facing all of us, is the Gospel of Jesus Christ. This must be taught and preached constantly in churches and schools. It must also be taught in the light of the fact that all men are sinners and subject to the wrath of God unless they have a faith in Jesus Christ their Saviour. The problem is how to get this message to the children and keep it before them. The Christian education of the children is the task and duty of the church for our Saviour said: "Teach them to observe all things whatsoever I have commanded you." And what God said to Moses in Deuteronomy 6 is still in force today: "These words, which I command thee this day, shall be in thine heart and *thou shalt teach them* diligently unto thy children."

Many Protestant churches have taken these words to mean that they should establish parish schools in which Christ is the center, and in which all subjects are taught, not just in an atmosphere of God's presence, but in an atmosphere of the love of Christ the Saviour.

Establishing such a school is one of the most expensive things a congregation can do, and at the same time it is one of the most worthwhile activities that a church can utilize to "train up a child in the way that he should go." Naturally such a school must be one where Christianity and all it implies permeates and affects every class and every subject, so

that the children grow up to know and believe that Christ is all-important in their lives and the life of the world.

The parish school should be followed by a Christian High School in which Christ continues to be the solution to all of life's problems. Since it seems that the state can do no more than just mention God and his law in the schools (in some places not even that much), it becomes the urgent responsibility of the Christian Church to provide an education for citizenship here and hereafter by establishing and maintaining more and more Christian schools both on the elementary and high school level, so that the children now growing up don't become delinquents. . . .

The idea of establishing and maintaining Christian elementary and high schools is not merely wishful thinking because it is being done, however to a very limited degree in The Lutheran Church—Missouri Synod, as your news story in [the same] issue points out. You report that this body has 1,418 elementary schools and 16 high schools. In spite of the cost of maintaining these schools you report in the next paragraph: "The Missouri Synod has more foreign missionaries than any of the world's Lutheran bodies." This is cited to point out that you can *educate* thoroughly as well as *evangelize* thoroughly. A great percentage of pastors, teachers and missionaries are products of Christian elementary and high schools in this denomination.

Thank you . . . for a fine report of the convention as well as the excellent and enlightening articles in this issue.

G. R. NAUMANN
Board for Parish Education Chairman
The Southeastern District of the
Lutheran Church—Missouri Synod
Hickory, N. C.

ANGLICANS AND OTHERS

In regard to the recent article in your issue of June 22 by Mr. P. E. Hughes: It is rather absurd for Anglicans to be subject to ridicule continuously for their insistence upon episcopacy when this insistence is at least in keeping with the opinion and practice of the great majority of Christians. Surely one cannot overlook Rome and Orthodoxy today or the history of the Church before 1519. Do these detractors of the Anglican position think that they are going to aid the cause of reunion by removing Anglicanism from this relationship with the East and with Rome? Or, one may ask, are these persons really concerned with the reunion of all of (Cont'd on p. 39)

Graham Crusade to Launch Wheaton Centennial

To leaf through yellowed pages of old college catalogs is to realize that the Bible was once the priority text on many a U. S. campus. Scores of today's big name universities were founded on Christian precepts. One of the tragedies of American history, say evangelical observers, is the repudiation of religious roots by so many educational institutions.

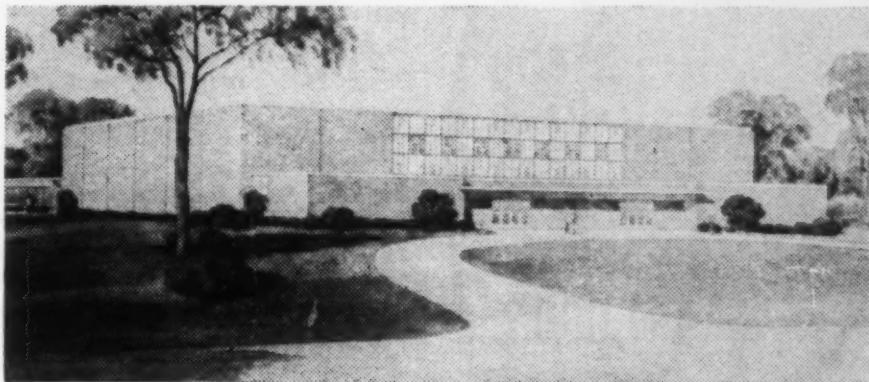
Just 25 miles west of Chicago's loop is the 40-acre grassy campus of Wheaton College, whose 100-year history challenges the notion that academic prosperity means spiritual decay. For Wheaton continues to be an evangelical stronghold while building a reputation as one of the nation's leading small colleges ("small" meaning that facilities limit enrollment to 1700).

Doubtless a factor in Wheaton's high spiritual plane is the tradition which begins each academic year with a week-long evangelistic campaign. For the fall 1959 term the school, in launching its centennial observance, has called as guest evangelist its most distinguished alumnus, an anthropology major who upon graduation in 1943 went on to become the most famous spokesman for evangelical Christianity of our time: Billy Graham.

Considering Wheaton's premium on evangelism, which out of 12,000 graduates has produced nearly 1,200 who are serving on 84 mission fields, officials felt it appropriate to begin the centenary year with a crusade in which even the surrounding community could participate. Graham's team was called in and agreed to set up a full-fledged campaign with such big city complements as choir, counselor, and follow-up programs. Dr. Evan W. Welsh, college chaplain, heads an executive committee which includes ministers in and around the town of Wheaton.

The crusade is scheduled to begin Sunday afternoon, September 27, at McCully Field, college athletic stadium named after alumnus Edward McCully who with four other missionaries (including two former Wheaton classmates) was slain while seeking to bring the Gospel to the savage Aucas of Ecuador. Nightly public services will be held Monday through Friday in a newly-constructed gymnasium which accommodates 5,000. The crusade will close on Sunday, October 4 with another afternoon rally at McCully Field. Graham's weekly radio broadcast, "The Hour of Decision," is scheduled to originate from Wheaton on both Sundays.

The centennial program commemo-



New Wheaton gymnasium accommodating 5,000 will host alumnus Billy Graham's eight-day evangelistic crusade which launches college's centennial observance.

CHRISTIANITY TODAY NEWS

rates the transition of Illinois Institute, founded by a group of Wesleyan Methodists in 1852 but closed less than eight years later because of financial pressures, into Wheaton College. The college was opened shortly after Wheaton was incorporated as a village, taking its name from a settler in that area, Warren L. Wheaton, who granted land to the college and became a trustee.

The destiny of the interdenominational, coeducational liberal arts college has been guided by only four presidents. The first, Jonathan Blanchard, a Congregationalist who helped establish Knox College in Galesburg, Illinois, was succeeded by his son, Charles. Their leadership steered the college through 65 years.

In 1925, Dr. James O. Buswell, Jr., took the helm and was succeeded in 1940 by the current president, Dr. V. Raymond Edman, who has spent the past summer recuperating from an operation for a detached retina.

Wheaton's actual founding will be observed January 9-10, but a number of events throughout the school year are planned in remembrance of the occasion. These include: Symposia in archaeology, theology, writing, philosophy, fine arts, general science, and social science; a "Spiritual Life Conference" in midwinter; and a dedication festival, "The Abundant Century," scheduled for May 27-28. Several books are being published in connection with the centennial as well as a record album featuring Wheaton student musicians.

Wheaton's resources are valued at approximately \$16,000,000. The main campus has 16 major buildings, and the

college owns two extension facilities: a 20-acre plot in the Black Hills of South Dakota where a science laboratory is located and where two terms of summer school in the field sciences are held each year, and a 160-acre site in Wisconsin which serves as a camping ground and provides students with counselor experience in the summer.

Wheaton maintains strictest admission procedures. Each applicant (he must be in the upper third of his high school graduating class) is required to sign an agreement that he will abstain from (1) use of alcohol and tobacco, (2) gambling and card-playing, (3) dancing, (3) meetings of secret societies, and (4) theater attendance.

"While as an individual the student may not be convinced of the necessity of these requirements," says the catalog, "he is expected to be in harmony with their goal, and to observe them, whether at the College or away, as long as he is enrolled."

Degrees offered by the college are bachelor of arts, bachelor of science, bachelor of science in professional chemistry, bachelor of science in nursing, bachelor of music, and bachelor of music in education. The Graduate School offers master's degrees in biblical studies, theology and Christian education, plus a bachelor of divinity degree.

Wheaton's "number one centennial project," and its "most urgent need," is a chapel-auditorium for which ground has already been broken. Alumni are spearheading a drive to raise \$1,500,000 so that the building may be completed in time for centennial commencement exercises next June.



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Whither Orthodoxy?

Is Orthodoxy moving toward a tie with Roman Catholicism? If so, what will it mean to Orthodox membership in the World Council of Churches?

The questions were set in new focus last month when ecumenical brass gathered on the Greek island of Rhodes for a meeting of the policy-making, 90-member Central Committee of the WCC.

"Observers" at the meeting, who attracted more attention than did delegates, included two representatives from the Moscow Patriarchate and two Roman Catholic priests. Newsmen probed for significant developments when the priests went into a huddle with Orthodox officials, but all insisted that the session was "absolutely informal."

Russian Orthodox representatives sat in on Central Committee proceedings for the first time in history, the move being a part of a "get acquainted" program now going on with the WCC, leaders of which plan a trip to Moscow in December.

Whatever the future holds, it was obvious that Orthodoxy had the lion's share of attention at Rhodes. This was the first time that the committee had ever convened in a predominantly Orthodox country. Dr. W. A. Visser 't Hooft, WCC general secretary, paid Eastern Orthodoxy a glowing tribute, noting in an opening address that back in 1919 it was the Ecumenical Patriarchate at Constantinople which became the first church to propose a permanent world council.

Perhaps ironically, however, Orthodox leaders have been less than enthusiastic about their participation in the ecumenical movement. Last month, for instance, Orthodox delegates reaffirmed their opposition to the WCC plan of merger with the International Missionary Council. The committee nevertheless moved ahead with the proposal by receiving a draft constitution and referring it to constituent churches for study, hopeful of culminating the merger at the 1961 WCC assembly (the site of which was shifted from Ceylon to New Delhi).

Eastern Orthodoxy opposes WCC-IMC on the grounds of fear of "antagonistic missionary activities" and the "radical nature of the change proposed in the structure of the World Council." The IMC includes members which are not churches (national Christian councils, for example). "Can there be any witness apart from a church or confession?" asked one Greek Orthodox bishop.

Even as the council's Faith and Order Commission was asking for more theological discussions between the WCC

and the Roman Catholic Church, Visser 't Hooft promised a full airing on problems of religious liberty when the committee meets again next summer in Scotland. The debate presumably will take in discussion of freedom both in Roman Catholic and Communist countries.

Church Membership

The latest version of the *Yearbook of American Churches*, most authoritative compilation of U. S. religious statistics, shows a record high ratio of church membership to population.

Nearly two-thirds of the 5,368,063 membership "gain," however, is drawn from new Roman Catholic statistics which for the first time listed 2,000,000 communicants in the "Military Ordinariate." Thus the 2,000,000 Roman Catholic statistical addition alone accounts for more than two-fifths of the total U. S. church and synagogue membership increase. Protestant church members in the United States (an estimated 90-95 per cent of whom are over 13) totalled 61,504,669 compared with 39,509,508 Roman Catholics (including all baptized children).

Figures for the yearbook, edited by Benson Y. Landis and published by the National Council of Churches, were supplied by 251 church bodies as of the end of 1958.

The new U. S. church membership total, 109,557,741, represents 63 per cent of the nation's estimated population.

Sunday and Sabbath (Saturday) school enrollment totalled 41,197,313 for 1958, a 2.1 per cent increase over 1957, according to figures from 229 church bodies (230 reported for 1957).

For the year covered, there was but one change in the "standings" of the top 10 U. S. denominations. The Lutheran Church-Missouri Synod became the eighth largest, displacing the still merging United Church of Christ (only major Protestant body whose membership fell).

Here are organizational totals:

Methodist Church	9,670,690
Southern Baptist Convention	9,202,205
National Baptist Convention, U.S.A., Inc.	5,000,000
United Presbyterian Church, U.S.A.	3,094,633
Protestant Episcopal	3,042,286
National Baptist Convention of America	2,668,799
United Lutheran Church in America	2,293,902
Lutheran Church-Missouri Synod	2,234,844
United Church of Christ (Congregational Christian and Evangelical and Reformed)	2,187,489
Christian Churches (Disciples of Christ) International Convention	1,943,599

According to "family" groupings:

Baptist (27 bodies)	20,493,381
Methodist (21 bodies)	12,213,097
Lutheran (18 bodies)	7,791,248
Presbyterian (10 bodies)	4,126,583
Latter-day Saints (6 bodies)	1,546,751

THAILAND: A NEW ASSESSMENT

Remarkable interest in World Vision's first Thailand conference, hosted by the Church of Christ in Thailand, shaped a historic meeting of 352 Christian workers July 20-24 in Bangkok's Wittana Wittaya Academy. Unregistered observers lifted daily attendance above 500.

In a land where organized Protestantism claims only a dozen full-time pastors

SPECIAL REPORT

in 117 churches, and where Protestant membership totals only one-third the 60,000 Roman Catholic constituency, a "pastors' conference" seemed to some leaders an unexciting prospect. But it drew the Christian task force in record numbers for Thailand's most representative gathering geographically and denominational. Many Christian workers had never before experienced spiritual fellowship across denominational lines. But even from Thailand's borders 600 miles distant, traveling 30 hours over rugged highways, came missionaries and workers, their belongings stuffed into old suitcases, cardboard boxes or wicker baskets, in such numbers that Bangkok area delegates were urged to lodge at home rather than at conference grounds. Some workers came from distant Laos. Besides delegates from the United Church (Presbyterian, American Baptist, Methodist, Reformed) there were 30 Christian and Missionary Alliance, 30 Overseas Missionary Fellowship, 20 Southern Baptist, as well as displaced China Inland Mission workers, New Tribes Mission, Pentecostal, and Seventh-day Adventist. Delegates included 72 pastors and evangelists, 38 missionaries, and 86 elders who preside over churches organized somewhat along Old Testament authoritarian lines in consequence of long missionary effort based on geographic divisions rather than church-centered activity, and relying heavily on visiting speakers.

In many respects missionary achievement seems meager in this land of 19 million Thais and 3 million Chinese—a major Chinese community outside Red China. Bangkok's Baptist church is the oldest Protestant church in Asia. Yet early missionaries worked 30 years for their first Thai convert. Main mission centers are scattered over a thousand miles, some being more than a hundred miles apart, and their work is often uncoordinated. Most congregations are so small that a resident pastor would be an extravagance. City churches are supplied in spare time by teachers, and

rural churches by elders aided by itinerants. Theological training has been tapered to the laity. Missionaries long have been more interested in "staking out the field" than in planting churches and even mission boards have looked for regional stations more than for new congregations. Missionaries have concentrated on lepers and hill tribes. Some local efforts have relied on transfers of Christians and baptism of children rather than upon evangelization of the lost as the main source of strength, and city parish evangelism waned. Some liberalism is rampant, and the preaching of regeneration neglected for an emphasis on Christian culture. Some workers have been preoccupied with agricultural advances. But reliance on the "social gospel" has been gradually countered by Buddhist programs, including a "Y.M.B.A." and "Y.W.B.A." Mature ministers are needed to offset an acute lack of leadership. Even the 10,000 persons who have completed the C. and M.A. correspondence course on Christianity have had little or no follow-up. Some work still reflects the cutback of the 1930 depression and the isolation, dislocation and destruction wrought by World War II.

Another obstacle springs from the structure and temper of Thai life. Its predominantly rural society of small scattered villages, edging very slowly toward the cities, lack any marked urge for modernization and industrialization. Almost 9 in 10 farmers are landowners and land and food supplies are adequate. The local Buddhist wat (temple complex) stands everywhere as the center of community life. Buddhism dominates the religious, educational and social activities, and has integrated itself with Thai government, which is officially Buddhist. Monks set moral patterns, and support of these is said to gain spiritual merit. Two in three Christian churches in Thailand are located in rural villages, and Christian chapels seem inferior in size and dignity to Buddhist temples—one reason some Protestant leaders are promoting a "Protestant cathedral" in Bangkok through enlargement of Second Church to seat 400 persons. The only big city, Bangkok has one-tenth of Thailand's population, half its 1,500,000 persons being Chinese. It is the residence of royalty, seat of government power, intellectual center, international crossroads and tourist haven. Its American colony, numbering 3,000, shows a rising rate of venereal disease and cirrhosis of the



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liver, a by-product of alcoholism. The vital center of Christian missions is hundreds of miles to the north in Chiengmai, where a 1960 crusade is proposed.

But the Church of Christ in Thailand now is assessing its opportunities afresh in a nation strategically important in the world political situation. Thailand's fertile fields stretch across the only land routes from Red China and North Vietnam to strategic Singapore. Rich in forests, rubber, rice and tin, Thailand (Siam) has never been a colony of any foreign power and is determined now to resist Communist infiltration and subversion. Recognition by Thai royalty has lent a prestige to Christian schools and hospitals for many decades, but not to the churches. Spreading interest in world religions is now leading to courses on Christianity even in state schools. Young people are turning from Buddhist traditions, eager to learn English. During Religious Emphasis Week at Bangkok Christian College, where 100 of the 2600 students are believers, 27 converts were won and baptized last year. Contrasted with the scarcity of Buddhist converts in some other lands, four of five Thailand Christians—20,000 in all—are converts from Buddhism. Some are former priests. The evangelistic outreach has accelerated as much in the past five years as in the previous fifty. Some churches have doubled their membership in this recent period.

World Vision speakers brought new confidence to pastors lacking prestige by reflecting to them the glory of the calling to the Christian ministry. They strengthened local leaders by deepening the dedication of elders and emphasizing the requirements of a virile lay witness. They pleaded for new theological depth and Bible study. They quickened interest in visitation evangelism. They stressed the importance of stewardship to Christians in a land faced neither by poverty nor overpopulation.

Thailand's Christian workers opened their hearts to the visiting team. They scheduled seven sessions a day, with the rising bell at 5 a.m. and an hour of prayer before breakfast. With some 40 per cent of the delegates at home in English, the conference heard Thai and Chinese translations of messages by Dr. Richard Halverson, Dr. Paul Rees, Bishop Enrique C. Sobrepesa, Dr. K. C. Han, and Dr. Carl F. H. Henry with untiring interest. And they returned to their lonely posts with new awareness that they are not as much alone in their Christian labors and concerns as they had long surmised.

C.F.H.H.

Jazz for Devotions

The 6,000 delegates to the National Convocation of Methodist Youth, held at Purdue University August 24-28, had the option of attending daily 6:30 a.m.

RELIGIOUS ASSEMBLAGES

services in which John Wesley's "Order for Morning Prayer" was presented in a jazz setting. Some ministers who attended weren't as enthusiastic, Religious News Service reported, as youth delegates who said of the nine-man combo accompaniment, "It really gets you," and, "It was strange enough to be interesting."

Missouri vs. Wisconsin

Delegates to the 35th biennial convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States voted to change the name of their 350,000-member body to the "Wisconsin Evangelical Lutheran Synod."

Meeting at Saginaw, Michigan, last month, the Wisconsin synod voted to continue in a "vigorously protesting fellowship" with the Lutheran Church-Missouri Synod. A resolution was passed "to continue and accelerate with the help of God" negotiations with the Missouri Synod in an effort to restore peace.

Within the Wisconsin synod there have been repeated demands that relations with the Missouri Synod be severed on the grounds that the latter has engaged in certain "unionistic" practices (including sponsorship of boy scout troops, military chaplains, as well as fellowship activities with other churches). Both synods belong to the Lutheran Synodical Conference of North America.

In another resolution, the Wisconsin synod asserted its intent "to testify strongly against the offenses which are still prevalent" in the Missouri Synod.

Support for NCC

At its 82nd annual convention, held last month in Detroit, the American Evangelical Lutheran Church endorsed stands taken by the General Board of the National Council of Churches which (1) declare that churches have a "right and duty" to study and comment on social issues and (2) oppose adoption of a "Christian Amendment" to the Constitution.

Conclave at Essen

Some 175 delegates from 16 nations were on hand July 12-19 for the first World Convention of the Church of God, held at Essen, Germany. Sunday evangelistic services drew audiences of 2,000.

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PROTESTANT PANORAMA

● No liquor is to be served at any official Canadian government entertaining, according to a report from Ottawa, which added that Prime Minister John Diefenbaker, a Baptist, set the policy.

● Nashville Teamsters Local 327, cited by the McClellan committee for corrupt leadership, was defeated in its efforts to organize for collective bargaining 88 services employes of the Methodist Publishing House by a vote of 44 to 36, with eight votes challenged by the union and not counted, in an election held last month by the National Labor Relations Board.

● All three representatives to Congress from the new state of Hawaii are affiliated with Christian churches. Hawaii's admission to the Union made it the first state in which non-Christian faiths are in the majority (Buddhists make up the islands' biggest religious group and together with Shintoists, Taoists, and Confucianists, they claim a majority of the 600,000 population).

● Claire Cox, New York correspondent for United Press International, told a Catholic information seminar last month that the Catholic church has not been getting the publicity "it deserves" as a major religious group because "we do not receive much material from Catholic sources."

● Christianity's influence in Japan is much greater than statistics might indicate, according to the Rev. Sekikazu Nishimura, first Christian minister ever elected to the Japanese Diet . . . Evangelist David Morken planned an evangelistic campaign in Fukuoka September 17-October 4.

● Dr. Thomas A. Dooley, noted 32-year-old Roman Catholic medical missionary to Laos, was reported in good condition at New York's Sloan-Kettering Cancer Research Institute this month, where he underwent surgery for a malignant chest tumor.

● A World Conference of Pentecostal Churches will be held in Jerusalem in May, 1961, by special invitation from the government of Israel.

The climax of the conference will be held on Pentecost Sunday in commemoration of the coming of the Holy Spirit as recorded in the second chapter of Acts.

● The Yankee network, an association of New England radio stations, cited youth leader Jack Wyrtzen last month in recognition of his "outstanding contributions to God, to America, and to humanity." Wyrtzen's weekly "Word of Life" broadcast originates from a Times Square auditorium.

● Democratic Senator Olin Johnson of South Carolina said on the floor of the Senate last month that the United States missed "a tremendous opportunity to teach the Russian people that we Americans depend on God in our daily living" when Vice President Nixon and his wife failed to attend church during their Russian visit.

● The Scripture Union, noted for its Bible reading plans, announced last month it has opened a "North American Division" in Havertown, Pennsylvania. The Scripture Union began in England in 1879.

● Nine students formed the first class of the Israel-American Institute of Biblical Studies in Jerusalem which began study August 31. All are graduates of U. S. colleges and seminaries. Their course lasts six months, whereupon a new group is scheduled to arrive from the United States.

● Several West German religious organizations are mapping plans to help find jobs for illegitimate children of German mothers and Negro fathers from U. S. occupation forces in Germany. There are some 72,000 West German children fathered illegitimately by foreign occupation troops, including 6,000 fathered by Negroes. Of the 6,000 about 1,500 will reach working age next spring.

● At a meeting in Tulsa, Oklahoma, the National Youth Council of the United Presbyterian Church in the U. S. A. voted to change its name to "United Presbyterian Youth."

● Dr. Albert Schweitzer is in Europe for a three-month rest.

DISCIPLES FACE 'DECade OF DECISION'

After 150 years, the Christian Churches (Disciples of Christ) stand at the crossroads of the future and frankly face a "Decade of Decision." More than 9,000 delegates gathered at Denver August 28-September 2 to hear their leaders report, appraise and forecast and to vote on recommendations which may well change the course of Disciples' history.

The 110th assembly of the International Convention was recognizing the 150th anniversary of Thomas Campbell's historic "Declaration and Address"—a document which said that "the Church of Christ upon earth is essentially, intentionally and constitutionally one." It proposed the New Testament, apart from human creeds, as a "perfect constitution for the worship, discipline and government of the New Testament Church, and as a perfect rule for the particular duties of its members." Thus the Disciples of Christ became the earliest ecumenical movement in America, calling upon all Christians to unite on the Bible alone as a rule of faith and practice.

Much of the program at Denver was concerned with some 25 agencies which report to the International Convention. So dominant are the affairs of these corporations that it is often facetiously remarked that "the tail wags the dog." The mammoth United Christian Missionary Society presented a 17,000-page report at Denver, dealing with a wide scope of services—world missions, religious education, social welfare, home missions and evangelism. At one time it was proposed that the society be inclusive of all the interests of the churches, but that goal has not yet been realized. For more than 30 years the program of the society has been dominated by liberal leadership. It receives little or no support from Bible-centered churches. President A. Dale Fiers made it clear that the UCMS Division of World Mission "faces a revolutionary situation . . . in many areas" and that it is wholeheartedly committed to the ecumenical world mission program. In a number of fields the society is merging its work with "younger union churches."

Social issues received much attention in resolutions perfunctorily adopted by the convention. Nuclear testing was opposed, racial integration approved, restrictions on use of alcoholic beverages urged, and marriage counselling was strongly advised as a church duty. The action of the Cleveland World Order Study Conference relative to recognition of Communist China did not come be-

fore the assembly, but delegates did voice support of National Council of Churches policy that churches have a right to speak up on such issues.

As convention agencies face the ensuing 10 years they share in development of a new cooperative program labelled the "Decade of Decision." It is pitched at a high spiritual level and moves away "from pre-occupation with selfish concerns to a firmer theology concerned with the idea of God and what He is doing—a quest to discover the ways of God and follow in them." It has little to say of the historic plea for "the restoration of the New Testament Church" and much to say about the ecumenical world mission of the church. The "Decade of Decision" provides a planning program in building new churches, educating more ministers, expanding the missionary enterprise, entering new fields of social service, enlarging publication services, enhancing men's work, intensifying religious education and raising the level of giving in the churches. Each agency has been asked to suggest major undertakings for the 10-year period and budget askings. These will be compiled into a unified program. Churches will be asked to increase annual contributions from 33 to 87 millions and to spend 100 millions in new church construction. As Dr. Wayne Bell put it, "The destiny of the Christian Churches (Disciples of Christ) will be decided during the 1960s."

While Disciples at Denver thought of their "Decade of Decision" largely in terms of program and promotion, there is a far deeper significance. Within these 10 years they must face such issues as (1) brotherhood restructure, (2) cooperative strategy, (3) internal unity and congregational freedom, (4) merger with the United Church of Christ, (5) missionary and educational policy, and (6) the nature of their continuing mission.

Resolution No. 34 passed by the convention provides for a committee to produce a plan of organizational restructure. Hitherto the International Convention has offered its services to any worthy agency engaged in missionary, educational or benevolent work. Current proposals would eliminate all agencies that do not accept centralized control. Disciples must decide whether they wish to continue a free people or accept domination of a centralized ecclesiasticism.

Resolution No. 52 faces the issue of cooperative strategy. A committee of

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15 is to decide what should be done with "recalcitrant brethren" — ministers listed in the convention Year Book who do not give full support to "official agencies."

There are encouraging voluntary movements toward greater internal unity among Disciples. Scores of conversations between ministers and laymen cooperating with the convention and independent enterprises are taking place across America. These could heal wounds of old controversies and could unite forces long alienated.

The Disciples' Council on Christian

Unity is maintaining discussions which could eventually lead to merger with the United Church of Christ. This calls for another major decision during the decade. Disciples sat in on the United Church synod in Oberlin in July, but little was said about merger proceedings in Denver. There is strong opposition in a majority of churches and even in some "official agencies."

Missionary and education policies of convention agencies are undergoing radical changes. The traditional Scriptural ground of evangelistic missions is slowly being abandoned for the newly-conceived

"ecumenical world mission" program. Disciples are encouraging the merger of the International Missionary Council with the World Council of Churches and are now little concerned in maintaining the distinctive Christian Church testimony on foreign fields. Disciples must decide whether this policy is acceptable and whether adherence to it will be made a test of fellowship. Almost all the older institutions of higher education have accepted the terms of liberal scholarship and are enjoying material prosperity but some 3,000 ministerial students are now being trained in independent orthodox schools not reporting to the convention.

Finally, what will Disciples decide about the nature of their continuing mission? Will they consider their function as an ecumenical movement to be one of a "disappearing brotherhood" in the WCC and the "Coming Great Church," or will they continue to insist that the only true united church must be a restoration of the Church of the New Testament in doctrine, ordinances and life?

A summary of events at Denver would not be complete without reference to the breath of evangelical fresh air which came in pre-convention sessions of the National Evangelistic Association. Here there was a real emphasis on the Gospel and the seeking and saving of the lost. Addresses of Dr. Lin Cartwright, former editor of the *Christian Evangelist*, on the content and intent of the Gospel were especially refreshing and inspiring. What the future of the NEA may be under the new constitution adopted at Denver is problematical. Its old-time freedom may be limited as it becomes more closely related to the UCMS.

J.D.M.

Books in Review

CHRIST'S BIRTH, LIFE, AND DEATH

The Gospel of the Incarnation, by George S. Hendry (Westminster Press, 1958, 174 pp., \$3.75), is reviewed by J. Marcellus Kik, Associate Editor of CHRISTIANITY TODAY.

Because he feels that orthodox Protestantism has placed undue emphasis on the Christ of Calvary and the benefits that accrue from his atoning work, Dr. George S. Hendry has taken as his task the reintegration of incarnation and atonement. According to the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, Protestantism has severed the incarnation from the atonement to the neglect of the link that connects them, viz., the historical life of the incarnate Christ which is attested in the evangelical records. He maintains that "the vicarious nature of the work of Christ is best understood if its ground is sought in the evangelical record of his incarnate life; in other words, that neither his death for us nor his birth for us can be separated from his whole being for us" (p. 115).

Before he enters into a positive exposition of his position, Professor Hendry attempts to clear the ground by criticizing the emphasis of Paul, Calvin, Barth and others. He finds a relationship between his position and what he describes as the classical Christology of the Greek Fathers.

The major emphasis on the Christ of Calvary has led many of Luther's followers to believe that justification by faith in Christ means faith in justification, the writer claims. He continues, "The same tendency is apparent in the Reformed branch of Protestantism, where faith often came to mean faith in the Bible. In both, faith was a doctrinaire, propositional affair rather than a living personal relationship; and the piety, which was regulated by this faith, tended to become a cold, hard, formal thing" (p. 18). There is a small measure of truth in this accusation, but readers of seventeenth century religious literature know the warmth and devotion of the Puritans, and whatever criticism their writings may deserve, they certainly were Christocentric and concerned with experimental Christianity. Dr. Hendry asserts, "But the Western Church has always held that the Gospel avails pri-

marily to remove the guilt of sin and it has been relatively unconcerned with its application to the consequence of sin" (p. 25). But has not the Western Church shown primary concern for the removal of the guilt of sin because it was the first step towards sanctification?

Issue is taken with both the Apostle Paul's and Calvin's evaluation of the incarnation. He points out, "The most striking fact is the absence from the Pauline kerygma of any explicit references to the ministry of Jesus in his incarnate life" (p. 39), and "The absence of reference to the life of Jesus in his epistles, especially those passages in which he rehearses the main elements of his gospel, points to the conclusion that it was not important. The evidence makes it impossible to agree with those who declare it is 'reckless,' or 'idle' to say that Paul has no interest in the historical Jesus" (p. 40). Hendry's chief fault is that he does not behold the glorious unity of the Scriptures as inspired by the Holy Spirit and that there was no need for Paul to write a life of Christ such as that written by Matthew, Mark, Luke, and John.

The formulas of Calvin, "obedience and suffering," were not completely successful, the author maintains, in integrating the historical life of Jesus with the main theme of the Gospel, and these two concepts do not give an essential place to the historical life of Jesus. However, the active obedience of Christ as witnessed in his historical life is absolutely essential to the Gospel as Calvin interprets it and as Paul teaches it. Further, Professor Hendry quarrels with the fact that the perspective of Paul and Calvin is upon the Christ of Calvary and that the Christ of Galilee tends to be reduced to relative insignificance. But the biblical perspective is that the incarnation was the beginning of a life of obedience which could be imputed to the believer and the preparation for the reconciling and redeeming death of the Saviour. That is the position of Paul and Calvin.

In his third chapter, Dr. Hendry as-

serts that patristic thought gave prominence to an ontological relation of Christ with the whole race of men. He declares that the Council of Chalcedon defined Christ's relation to man in the same term in which the Council of Nicaea had defined his relation to God: "homo-ousios with the father as to his godhead, and the same homo-ousios with us as to his manhood" (p. 44). This ontological relation with mankind forms the presupposition or precondition of his atoning work. It is here that students of the early Church fathers would strongly disagree with Dr. Hendry's interpretation of the Chalcedon Creed. What the Chalcedon symbol indicated concerning homo-ousios was that the persons of the Godhead have one identical substance. Originally the term signified the relationship between beings compounded of kindred substance. This is understandable enough where creatures are concerned, for while finite beings can be of the same kind of substance, they cannot actually be the same identical substance. The human nature they share is necessarily apportioned among many individuals, so that they cannot possess one and the same identical substance. The divine nature is indivisible. The Father, Son, and Spirit are not three separate individuals in the same way as three human beings who belong to the one genus.

While a few Church fathers did link the redemption with the incarnation by which human nature was sanctified, transformed, and elevated by the very act of Christ becoming man, that cannot be described as a characteristically Greek doctrine. Even the Church fathers who taught it did not allow the emphasis on the incarnation to exclude the saving value of Christ's death. In his recent book (*Early Christian Doctrines*, Harpers) J. N. D. Kelly, a leading patristic scholar, maintains "Neither the physical theory, however, nor the mythology of man's deliverance from the devil represent the main stream of Greek soteriology in the fourth century. For this we have to look to the doctrines which interpreted Christ's work in terms of a sacrifice offered to the Father" (p. 384).

Both Anselm and Calvin are scored for not providing a bridge, as the Greek fathers sought to do, between the work of Christ *for us* and its appropriation *by us* with the doctrine of Christ incarnate *in us*. Calvin maintained that all that Christ suffered and achieved for the salvation of the human race is of no avail until Christ becomes ours and

dwells in us. This union between Christ and believers comes through the gift of the Holy Spirit and not a relationship with Christ established through his incarnation. Dr. Hendry takes issue with Calvin's teaching that the beneficiaries of Christ's saving work are determined not by community of nature but by the inscrutable divine decree and that what Christ accomplished for us becomes ours only by imputation rather than the transformation of our nature in consequence of its having been worn by Christ (p. 70). He does not accept the solution of the problem that was made by federal theology which sought to base the vicarious nature of the work of Christ in his relation to man as their federal head. This conception, he asserts, is now rejected because the minds of men are no more responsive to the legal concepts and categories with which it operated. These legal concepts and categories, however, were not the product of a particular legally minded age but rather the teaching of Scripture.

The author asks "Can the truth that classical Christology sought to express in terms of abstract essence be more adequately expressed in terms of a history of the incarnate life? Can we perhaps say that the 'universal manhood' is the real meaning of 'the Jesus of history'?" (pp. 99, 100). Barth is criticized because he ascribes the substitution of Christ ultimately to his divinity: "It is because he was the Son of God and himself God that he had the competence and the power to suffer in our place." This appeal of Barth to the divinity of Christ, Hendry claims, savors "of *deus ex machina* and accords the humanity a subordinate and instrumental role" (p. 106). He maintains "and if the mission of the Son of man is vicarious, it would seem that his vicarious relation to others is to be established humanly, through human action and interaction, rather than by some unaccountable exercise of divine power" (p. 109). However, Reformed theology has always maintained that the whole work of Christ is to be referred to his person and not to be attributed to one or the other nature exclusively. In all that Christ did, and suffered, in all that he continues to do for us, it is not to be considered as the act and work of this or that nature in him alone but it is the act and work of the whole person: God and man in one person.

A rather startling claim is made by Dr. Hendry that "There is no firm support in the recorded words of Jesus himself for the view that he took upon him-

self the responsibility for the sins of men. . . . There is no word of his to suggest . . . that he deliberately submitted himself to the judgment of God on sin" (p. 113). Is this a modern theologian asking for a proof text? Who can escape the import of the words of Christ

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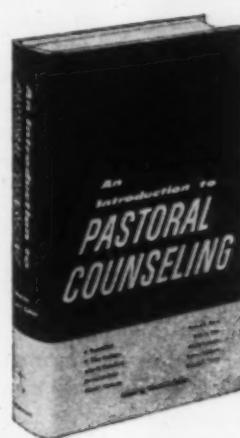
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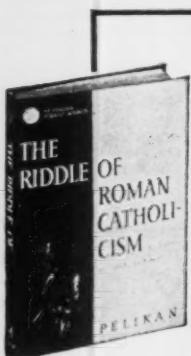
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at the passover supper? "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). But Professor Hendry will not allow the Lord's declaration of the purpose of his death as procuring forgiveness: "Now this view of the sacrament presupposes that the original act of Christ, which it 'repeats' or 'represents,' was itself of the nature of a sacrifice that he offered to God. But if, as we have contended, the work of Christ is to be regarded, not as a work of man directed toward God in order to procure his forgiveness, but God's free gift of forgiveness extended to men in the man in whom he enters into personal relation with them at the human level, then the sacrament too must be regarded as a renewal or extension of the gift" (p. 167). But Christ states emphatically that his shed blood procured forgiveness!

The great function of Christ, according to the author, comes as a bearer of forgiveness. "He comes to dispense it to men by relating himself to them, by being 'the man for other men.' And it is theirs as they receive it at his hand, by becoming related to him." In other words, the function of Christ was not to bring about an atonement by his death but rather to herald the fact of God's forgiveness. This would make Jesus a mere herald of salvation but not a Saviour in the full sense of the term. He did not come to give his life a ransom for many as he himself declared (Matt. 20:28).

The usual socinian arguments are brought forth that if God's forgiveness is based upon satisfaction then it is not really forgiveness at all and that there is no genuine mercy if Christ died for guilty sinners. This socinian view overlooks the fact that it is the mercy of God that supplies the atonement. God himself satisfies the claims of justice for the sinner. Mercy and justice meet at the Cross of the incarnate Son of God. There is the very height of love and the demonstration of justice.

Salvation is to be found in the relationship of man to the incarnate life of Christ. "By his life among men and for men he wrought salvation for them; salvation was not a result of something he did in entering humanity or of something he did in dying a human death; it was the work of his life and his death to relate himself freely to man and them to himself; and this relation is the core and foundation of their salvation" (p. 134). The only problem for man was to find God and receive forgiveness from his hand through a personal relationship

with him. But why could not the sovereign God announce this forgiveness through the medium of angels? Why was it necessary for the Son to suffer the humiliation of an earthly birth and a shameful death? Why do men have to enter into a personal relationship with the incarnate life of Christ before experiencing forgiveness that already exists in the heart of God? No satisfactory answers are advanced.

"The Gospel of the Incarnation" is not the Gospel of Paul who determined not to know anything within the Church save Jesus Christ and him crucified. And, if this book represents the present teaching of the Charles Hodge Chair of Systematic Theology it is a far cry from the teaching of that great stalwart of the faith who declared: "It is the language and spirit of the whole Bible, and of every believing heart in relation to Christ that his 'blood alone has power sufficient to atone.'" J. MARCELLUS KIK

UNDERSTANDING ROMANISM

The Riddle of Roman Catholicism, by Jaroslav Pelikan (Abingdon, 1959, 272 pp., \$4), is reviewed by G. W. Bromiley, Visiting Professor at Fuller Theological Seminary.

From many angles the problem of the interrelationship of the Protestant churches and Roman Catholicism is being posed afresh, and perhaps a little more hopefully, in this generation. The general ecumenical interest provides a starting point. Biblical and patristic studies afford obvious fields of encounter. Revived dogmatic concern in the evangelical churches gives new relevance to basic questions. External pressures, for example, communism and secularism, emphasize points of agreement and the perils of division. It is hardly surprising, therefore, that there should be a fresh consideration at least of the most deep problems of disunity.

Dr. Pelikan, in his illuminating and informative book, gives a simple exposition of the development and constitution of Roman Catholicism with a view to better understanding. This leads to some suggestions which may make possible a more fruitful interchange of views.

In his lucid and balanced presentation, Dr. Pelikan performs a useful service. Roman Catholicism is often depicted in the strong colors either of total hostility or naive partisanship. Many Protestants cannot meet it properly because they do not really understand its growth, nor perceive the true nature of its teaching, nor appreciate the reality of its finer

achievements. This is balanced, of course, by an equal lack of discernment on the part of Roman Catholics. But two wrongs do not make a right. We may thus be grateful that, without concessions, Dr. Pelikan has given us in such short compass so helpful and authoritative a survey which conceals neither the more engaging nor the more reprehensible aspects of Romanism.

Yet it is not enough to understand. Romanism does not dissolve on analysis. It is a solid reality which is here to stay. It has to be faced. The contention of Dr. Pelikan is that neither the old defensiveness nor the old aggressiveness is adequate in relation to it, but that there is demanded a constructive attitude characterized by realism and faithfulness. He sees little hope of any easy solution to the problem of interrelationship, but he believes that by acceptance of mutual responsibility, by firm and gentle testimony, by an assessment of debts and needs, and by the attainment of genuinely biblical teaching and practice instead of mere reactions to Romanist errors, something may be done towards possible future reconciliation.

Our first comment is that Dr. Pelikan is surely right in spirit. He shows no evidence of the shallow optimism or the

naive subservience to Rome which unfortunately mark some of those who venture to speak and write on this issue. He realizes that there are almost insuperable doctrinal and practical obstacles to real progress. But he does not merely deplore this. He does not give away to anger or despair. Even though he recognizes that the way of reconciliation must be hard and costly, he commends it in a way which leaves us little option when so many million confessing Christians are divided from us, and the majority can never be reached either by our polemical or evangelistic ventures.

Yet it must be emphasized that concessions to Rome must be no part of the programme of reconciliation. At no point and in no sense can the principle of *sola scriptura* be abandoned or adulterated. Dr. Pelikan himself realizes this, yet there are obvious dangers at this point for a Protestantism which is itself weakened by liberalism. For instance, Dr. Pelikan feels that in a revision of the system of Schleiermacher, Protestantism might provide an alternative to, and a point of contact with, the Thomistic system of Roman Catholicism. This is true, of course, but only in virtue of the fact that the distinctive biblical and evangelical tenets are abandoned in this kind of liberal Protestantism. Again, the suggestion of a parallel between Mary on one side and Enoch and Elijah on the other, or of a possible acceptance of the assumption because it is not antisciptural, is obviously impossible to those who realize what was at issue in the Reformation. A better understanding of justification and sanctification, or Scripture and tradition, is ruled out; but in no circumstances can there be acceptance of a dogma of the assumption as necessary to salvation. Dr. Pelikan himself does not advocate this doctrine, but even the suggestions in this field illustrate the dangers and difficulties involved. A final point is that relationships are two-sided, and a matching attitude is thus required from Romanists if progress is to be made. In some respects, this is the most hopeful aspect, for in the biblical, patristic and historical spheres many Roman Catholic scholars display a new openness and penetration which bode well for the future. Yet it must be recognized that thus far this theological movement has had little discernible influence on everyday Romanism. A work analogous to that of Dr. Pelikan is thus needed on the Romanist side, but even more urgently is there needed a general reassertion of the true catholic and apostolic norm in Holy Scripture. This kind of radical

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reorientation is not to be expected in a moment. But it is not to be ruled out a *limine* as impossible. For in spite of its apparent vulnerability, theology can often in the long run exercise the decisive and determinative influence.

Is there anything that Evangelicals can do in face of this possibility of reformation within Romanism and therefore of the reconciliation which otherwise is surely impossible? At root, the problem is one which Romanism itself must solve. But along the lines suggested by Dr. Pelikan three negative and three positive

points may be made. Negatively, the evangelical should avoid a supercilious, theological self-righteousness. He should forswear bigoted hostility and suspicion. He should also refrain from attempts to create false peace by ill-judged concessions. Positively, he can help first and supremely by sympathetic prayer. He can then engage in frank but humble cooperation in biblical and historical study, with a willingness to be taught as well as to teach. Finally, he can seek to attain, in practice as well as theology, a deepened and strengthened Protestantism more conformable to the biblical pattern. Beyond this, there can be little but hopeful expectation that the work of the Word and Spirit will indeed open up a new, exciting age of interchange and genuine fellowship with those from whom we now seem to be irremediably separated. And who of us is to say that this is not possible with God?

G. W. BROMILEY

DOCTRINE OF THE CHURCH

The Glorious Body of Christ, by R. B. Kuiper (Eerdman's, 1958, 383 pp., \$4.95), is reviewed by Robert D. Knudsen, Instructor in Apologetics, Westminster Theological Seminary.

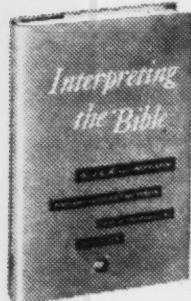
The doctrine of the Church is not treated enough in evangelical circles. This volume by the President-emeritus of Calvin Seminary should be warmly welcomed, therefore, by all evangelicals. The volume is largely a reproduction of monthly articles which were contributed to the *Presbyterian Guardian*. These studies were undertaken in the first place with the needs of a specific church in mind; nevertheless they are designed to serve the Church in general. They are intended to be pre-eminently scriptural, and abound with references to the Bible. The writing is simple, forcible, and in terms which are easy to grasp. Yet, the book is not narrow; it includes within its sweep the entire panorama of the doctrine of the Church.

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EUTYCHUS

(Cont'd from p. 24) Christendom, East and West, Catholic and Protestant?

A. DEAN CALCOTE
St. Paul's Episcopal Church
New Orleans, La.

Please allow me to invite your readers to examine for themselves the preface to the Anglican ordinal. (It will be found after the Psalter in the American Book of Common Prayer.) And then let them examine Mr. Edgcumbe Hughes' edited version of the first paragraph and his deduction that this means no more than to ". . . define and justify the threefold Orders of Anglicanism."

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ROBERTS E. EHRCOTT
St. John's Episcopal Church
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The Anglican Church claims today that it has the Apostolic Ministry of Bishops, Priests and Deacons for several reasons: (1) It is the visible and concrete link with the Church of the past and with the historic life of Christ on earth. (2) It is the ministry not of the local church but of the whole Catholic Church of Christ. The three-fold ministry acts for the whole, not just a part of the church or a specific local congregation. When a bishop or priest gives absolution he readmits the recipient to the fellowship of the Body of Christ; therefore, one who bestows it must possess the authority of the whole of Christ's Mystical Body. An Anglican bishop is a bishop of the whole Catholic and Apostolic Church, not just a district superintendent or administrative officer. (3) We believe that the Succession is the guarantee of valid ministrations. Whatever gifts God may bestow outside it, we are assured that His grace is to be found within it. On the side of doctrine, it is the pledge of Catholicity.

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"as schismatics . . . who separate themselves from the Communion of Saints as it is approved by the Apostles' Rule, in the Church of England." And, if such was not thought of until the Tractarian Movement, why the Anglican ethos of the Caroline Divines such as Bishop Jeremy Taylor? Also, what about Archbishop Laud? If it was disapproved of, it certainly was an act of Puritan government and happenings which led to such government, and not of the true English Church. WALTER G. MARTIN
All Saints' Parish
Nevada, Mo.

It is hoped that the Archbishop of Canterbury will answer the last half of this one-page report so ably presented by Mr. Hughes, i.e., answer in your pages.

It is interesting that "bishops-in-presbytery have been 'utterly rejected.'" This is in contrast to the United Church of Canada's admission that bishops must be accepted in the talks with the Anglican Church of Canada about union. Would a United Churchman care to comment? HAROLD MARR
St. David's Presbyterian Church
Campbellville, Ont.

THE FICKLE WIND

"Spit not at your neighbor, lest the wind change directions, etc." This was my major thought when I read the letter written by Mr. . . . Rowland (May 25 issue). Shame on you, Mr. Rowland! You have done a bit of spitting, too.

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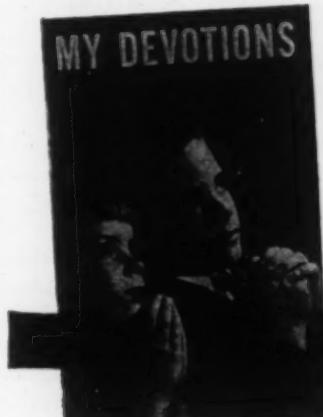
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